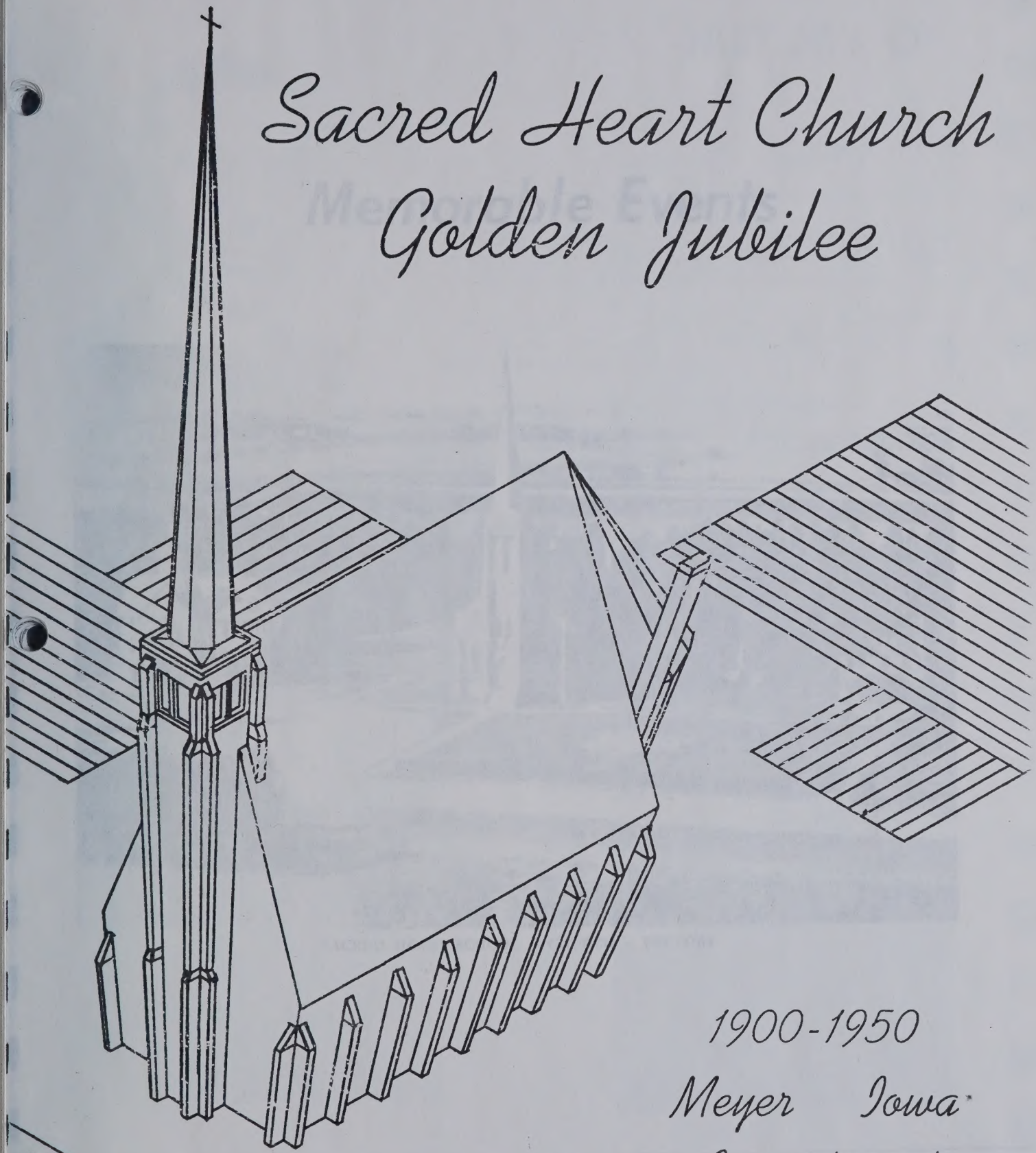
IA, MN, WI Churches

Sacred Heart Church
Golden Jubilee

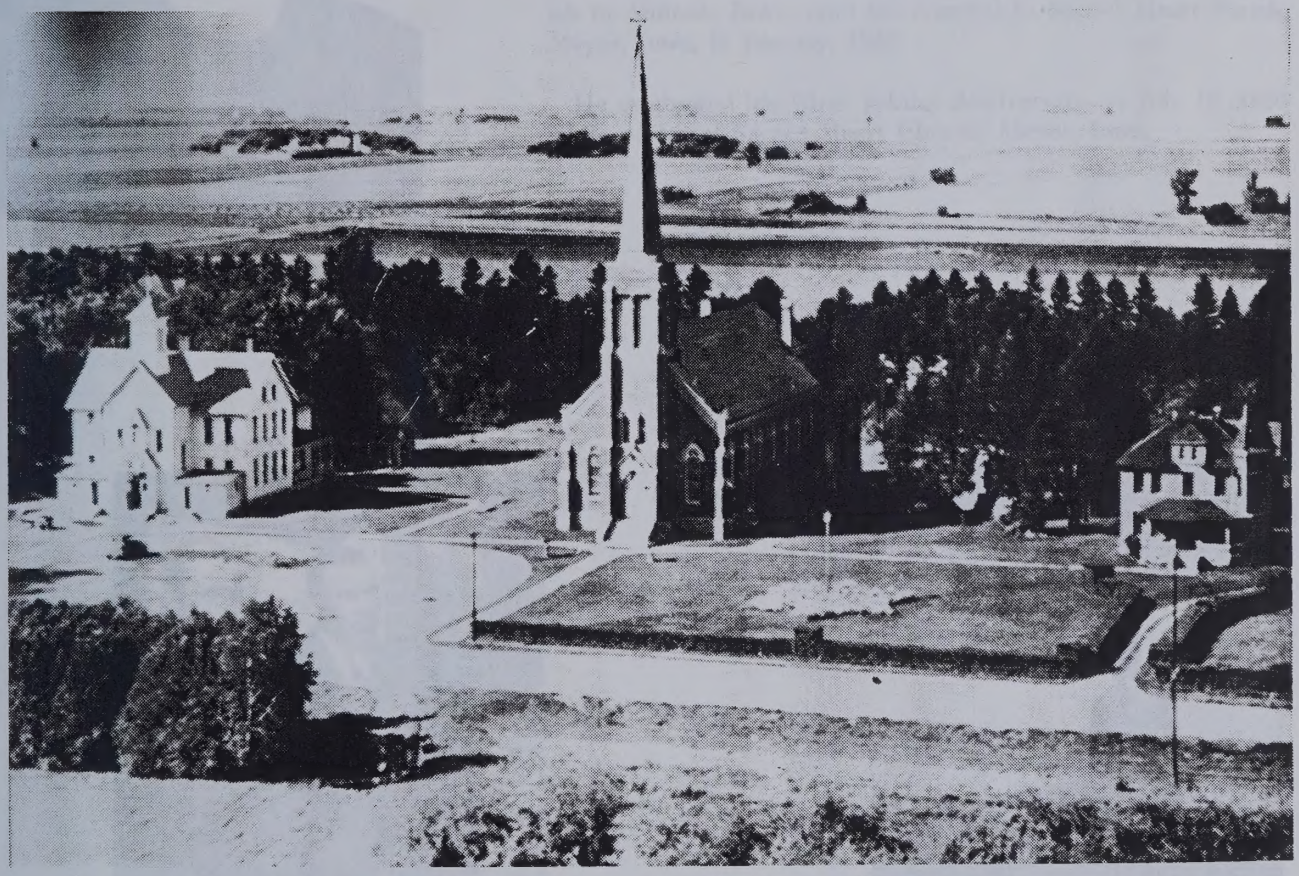


1900-1950

Meyer Iowa

August 21st

Memorable Events



SACRED HEART SCHOOL – CHURCH – RECTORY

HISTORY OF

Rev. G. J. Schmitz

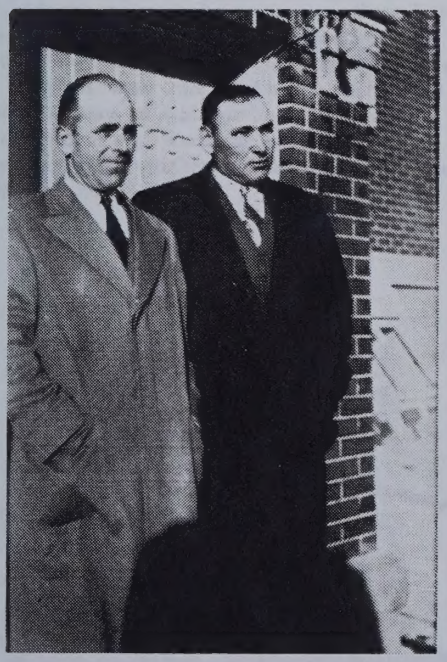
Reverend G. J. Schmitz was ordained June 14, 1925.

His first appointment was as assistant in St. Patrick's Parish in Dougherty, Iowa, until April, 1926, when he was placed in Holy Ghost Parish in Dubuque, Iowa, again as assistant.

In August, 1931, he was appointed as pastor to St. John's Parish in Andrew, Iowa, until his removal to Sacred Heart Parish, Meyer, Iowa, in January, 1943.

He celebrated his Silver Jubilee Anniversary on July 12, 1950 while pastor of Sacred Heart Church, Meyer, Iowa.

PARISH TRUSTEES



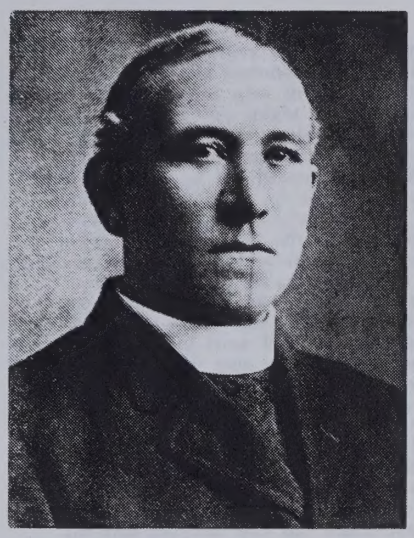
Albert Blake
Henry Koenigs

SACRED HEART CHURCH

MEYER PARISH

The Building of a Community

The editor wishes to express his appreciation to father John Theobald, whose early history of Sacred Heart Parish and Community, has been incorporated into this Jubilee Publication.



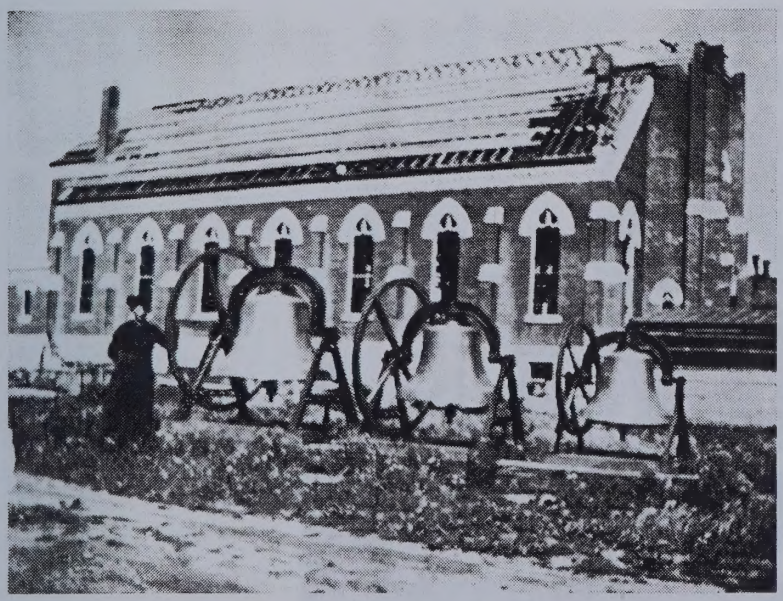
Rev. John Wirtz

The territory around Stacyville had long been settled before anyone came to fix his constant abode with those limits known as the Meyer corporation. The first settlers came from McHenry, Ill., and selected a place for their home somewhere north of the present site of Meyer. In 1872, Peter Freund, Henry May and Bernard May arrived from McHenry county Ill., and were the first to erect permanent homes in this vicinity. Although Greer and Foster lived south of even a few years previous, yet after a period of several years sold their land again and sought homes in a different locality. Two years later in 1874 Stephen Freund followed and settled directly west of the present site of Meyer. In 1875 Jacob Winkels, who had bought the year before, and Peter May, both from McHenry Co. Ill., arrived. In the same year Baltas Schaffer and Hubert Hackenmiller built a home on the place formerly known as the John Klapperich farm. Early in the same year 1875, Anton Wolf arrived from Fond du Lac county Wis., and located nearby where Meyer now stands. In the spring of the following year John Joseph Meyer of Calumet county Wis., Math Durben and Anton Mauer of Fond du Lac county Wis., bought land one mile west of Meyer. Anton Mauer however did not erect a home there until a few years subsequently while Meyer and Durben fixed their homes immediately upon their arrival. About the same time Peter Theobald who had come from Fond du Lac county Wis., some years previous, took possession of his farm located directly southeast of the present site of Meyer. Within this period of four years a promising settlement had grown up and soon many others followed and homeseekers came in great numbers. They had no place of worship of their own but joined hands with the Stacyville pioneers and erected a church in that village until their number grew so large and demanded a division to accomodate the needs of the entire people. Manifold were the hardships which these heroic settlers had to endure. The entire country was a vast prairie, a home of rapinous beasts, a source of danger of man and flock. Besides they were unable to erect homes, convenient and warm, as we have them at present. Then too, they had no adequate market nearby. In the earliest times McGregor was a much frequented market, but very soon after Osage became the most visited trading post.

First St. Mary's School

First Sacred Heart Church and St. Mary's School Combined

Church Nearing Completion—1909



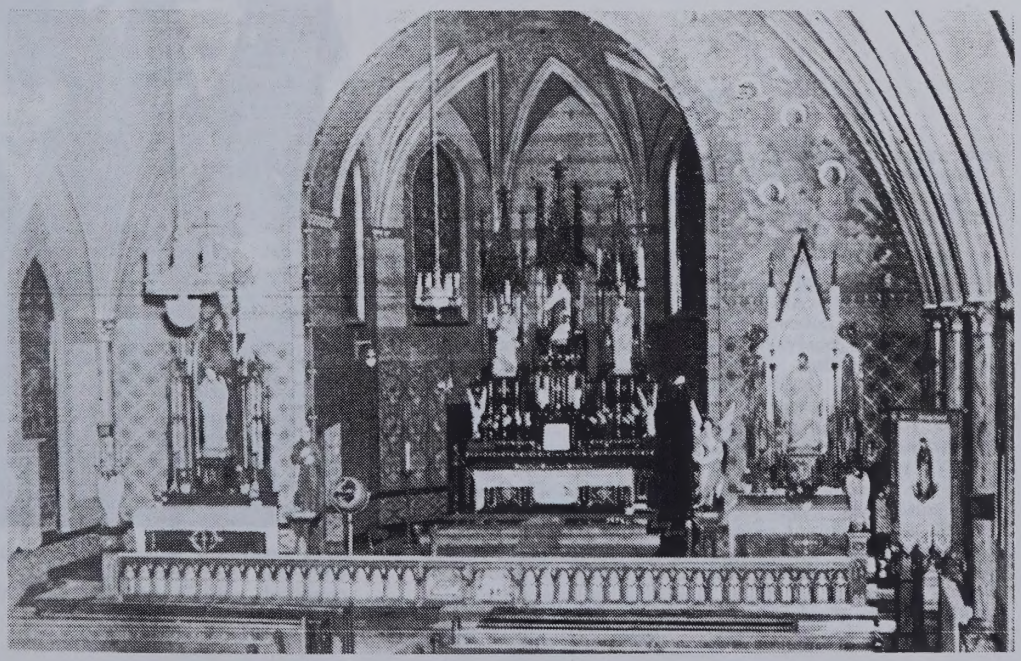
The Bells For Present Church

The Old Schoolhouse

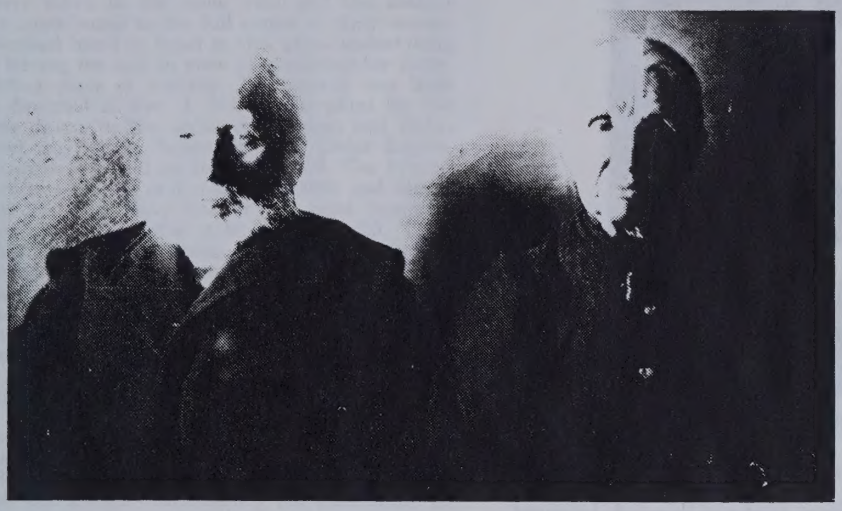
The early settlers realized full well that an accumulation of fortune was not their only aim, but that it was also their duty to rear their children that they might become good and upright citizens. They realized however that the education of the mind was insufficient and that the welfare of the future citizens likewise demanded a training of the heart and of the conscience. They understood that a Christian education alone can afford an adequate training, and that the God-fearing citizen would be most beneficial to his country. With this end in view they cooperated with the pioneers of Stacyville in this grand noble purpose. But in the course of time they persisted in having a school in their own midst where their children should become acquainted with the doctrines of that faith they prized so highly. They felt that the school was essential to the Church and that in this way could best provide for the welfare of their children. Hence it happened that the first event to center the community was the erection of the schoolhouse. The site chosen for this purpose was the south-west corner of section 23, one mile due west from the present site of Meyer. Toward the close of the eighties the parish of Stacyville had grown so large that it became imperative to enlarge their schoolhouse in order to accomodate the large number of children. Thereupon John J. Meyer and Stephen Freund sought the consent of Rev. J. Anler, then pastor of Stacyville, for the erection of a branch school for the east division of the parish. This was readily granted. Thereupon these zealous promoters called a meeting to put their resolve into effect. At this meeting the following attended: John J. Meyer, Stephen Freund, Anton Mauer, Peter C. Koenigs, Math Adams, Hubert Hackenmiller, Henry May, Bernard May, Gerhart Meyer, John Meyer, John Klapperich and Jacob Retterath. This suggestion found enthusiastic acceptance and immediately subscriptions were taken. The school was built in 1888 and 1889 and was opened in September 1889. It was dedicated to the Blessed Virgin and was given the name of St. Mary's School. At the opening session 16 pupils were enrolled. The following were in attendance: Joseph Mauer, John Meyer, Nick Mueller, John Hackenmiller, John May, Peter May, Henry Klapperich, Tilman Kuechenburg, Rosa Mauer, Katie Meyer, Anna Mueller, Mary Hackenmiller, Anna May, Anna Wolf, Elizabeth Wolf and Christina May. Directors were chosen and were given charge of the management of the school. Little did these 12 members dream of founding a new town, but this event actually paved the way to the founding of Meyer. Anna Kloth of Galena, Ill., was the first teacher. She was succeeded by Mary Stanton, John Schwaegler, Henry Erz, Michael Thull and Anna Schumacher. In 1896, an addition was built providing room to house the teacher. This school was attended for 12 years until the needs increased and it became necessary to erect a new and larger school in 1900.

The New School

For a number of years previous to 1900 the people of Meyer had begun a movement to erect a church. The community had grown so large and as time went on the want for a place of worship was continually felt more keenly. Yet their means would not permit them to erect a massive and expensive structure. They too felt the need of a new school for they perceived that church and school should go hand in hand and that no parish is complete without its parochial school. Hence they determined to build a school, the second floor of which was to be used as a chapel until their means would allow them to build a more suitable place of worship, of such architecture and beauty as their fervor deemed fitting. Until such a time should arrive they would content themselves with the humble and unimposing chapel. Rev. J. Naebers, the rector of Stacyville, had charge of the undertaking, and Archbishop John J. Kaene of Dubuque readily gave his consent. John E. Hemann and Nick Weyland took up subscriptions. As a site for the new school the southeast corner of section 23 was chosen. Five acres of land were purchased from Jacob Theobald and in the Spring of 1900 the work of building was begun. The committee under whose supervision the building was erected consisted of Jacob Winkels, John E. Hemann, William Mueller Anton Mauer and Nick Weyland. The Sacred Heart church and school were erected at a cost of approximately $5000. Stephen Klapperich undertook the work of building. With the end of the year 1900 the building was practically completed and on January 4, 1901, the first holy Mass was celebrated in the Sacred Heart Church by Rev. J. Naebers of Stacyville. This was a happy day for the people at Meyer, a realization of a longfelt desire. The newly formed parish of 35 families was then in charge of Rev. J. Naebers of Stacyville. But sooner than expected the Meyer parish was to have a resident pastor. Rev. J. Wirtz was appointed pastor of Meyer by the Most Rev. Archbishop of Dubuque, and assumed charge of the parish on June 10, 1901. The day of his arrival was a joyous one for the parishoners of Meyer and they tendered a hearty welcome to him, satisfied that now all services, requisite of a well-organized parish, could be conducted. On September 9, 1901 the new school opened with an attendance of 76 pupils. Through the efforts of the pastor, Rev. J. Wirtz, two sisters, Johanna and Isabelle of the Order of St. Francis from Dubuque took charge of the school. The new school of the Sacred Heart was dedicated by Rev. McGraft of Charles City on November 13, 1901. The bell for the school was donated by Peter T. Hemann and blessed by the Rev. J. Naebers.



Interior of Sacred Heart Church



Mr. and Mrs. John J. Meyer

Second row—Mssrs. Casper Hoffmann, Peter Weber, Peter T. Hemann. First row—Mrs. Teresa Werner and Mrs. Casper Hoffmann.

Several meetings were held at the schoolhouse and after the government concession had been granted, a vote was taken for naming the town. Several names, among them St. Anna, Durben, and Meyer were suggested and eventually the name of Meyer was adopted in honor of John Joseph Meyer, the oldest living settler, who through his active zeal has merited the title: "The father of our village." At these meetings, the name of May Creek was also determined and given to the creek north of Meyer.

Meyer Incorporated

With the opening of the new school an attempt was made to unify the three school districts in the community of Meyer, and to form an independent district with a centralized school at Meyer. The vote was taken and the measure was defeated. Thereupon steps were taken to incorporate Meyer according to the provisions of the statutes of Iowa. Nick Weyland was promoter of this movement and drew up the limit. He filed an application in the Spring of 1901, but the concession was not granted until late that same year. Nick Weyland, Jacob Winkels and John E. Hemann signed the instrument whereby Meyer became an incorporated village. Due to a subsequnt petition the limits of the incorporated district were extended in 1911. The officers elected in 1901 at the first polls were: John J. Meyer, mayor, and council assisting of Jacob Winkels, Anton Mauer, Peter Weber, John E. Hemann and Matt Adams. The state census of 1910 credited Meyer with a population numbering 387. The corporation embraced sections 11, 12, 13, 14, 15, 22, 23, 24, 25, 26, 27, 35, 36, and part of 16, 21, 58, 34 of Stacyville township; sections 2 and parts of 1 and 11 of Liberty township; and parts of 19, 30, and 31 of Wayne township. The entire area within its limits covered about eighteen square miles.

The New Church

Having content themselves with the chapel for seven years it became necessary to erect a new church to provide for the increased number of parishoners. Procedures were taken in the same year and the zealous parishoners contributed to the full extent of their means. They all worked hand in hand in this great undertaking constantly having the end in view of preparing for themselves a fitting place of worship. The church was built under the direction of Rev. J. Wirtz. The plans for the church were drawn by the architects Dieman and Fiske. The contract was left to Robert Stark of Cedar Rapids. The corner-stone was la'd on June 14, 1908. The beautiful structure was erected at a cost of $35,000, and Meyer may rightly claim to have one of the most beautiful churches in this part of the state. On Nov. 29, 1908, the first day of the ecclesiastical year, the congregation solemnly entered, midst harmonious peals of the three bells, to assist at the holy sacrifice of the Mass, which was to be offered for the first time in the new church. Rev. John Wirtz, under whose supervision the beautiful edifice was erected, sang the high Mass, and people from far and wide attended to witness the dedication of the place which should thenceforth be used for divine service.

The church was solemnly dedicated by the Very Rev. F. W. Heer of Dubuque on July 5, 1909. The new church is the pride of the parish, the one center and bond of unity which has always characterized the community of Meyer. The exterior is an artistic display of grandeur and architectural beauty, a worthy monument that excites the admiration of the present as well as the coming generation. From a height of 150 feet the gilded cross glistens in the bright sunlight, while the artistic engravings and beautiful designed windows inspire pious contemplation in many a soul. The church is 48 feet wide and 122 feet long. From the base to the cross is 152 feet. The entire edifice is modeled according to the late Gothic style. It is built of red pressed brick tastefully trimmed with Bedford Stone. The steeple contains a trio of carefully harmonized bells, whose solemn peals add fervor to the divine worship. The church contains a spacious nave, a large sanctuary, choirloft, and two large sacristies. The basement contains a spacious chapel, also boiler and fuel rooms. The floor of the vestibule is mosaic with the inscription "porta coeli" (gate of heaven). There are three beautiful altars, a pulpit and several statues tastefully arranged, lending a solemn appearance to the interior. The beautifully designed windows were procurred from Emil Frei Co., of St. Louis. They are designed with group pictures and single figures. They constitute the choicest decoration within the church, especially since windows of such rare art are only seldom to be found. The windows were donated by the various societies and by some of the more generous members of the parish. Other items of decoration are still to be added in the near future.

Rev. John Nabers

Rev. Joseph Zeyen

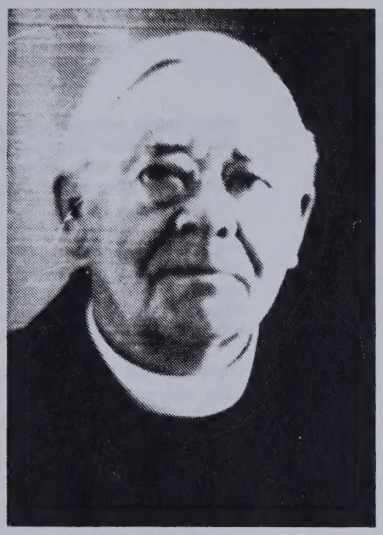
The First Mission

The need of spiritual retreats is felt in all religious communities. Hence a mission from time to time must also prove beneficial to a parochial community. For this reason missions have been held from time to time for the spiritual revival of the people. The first mission of the Sacred Heart Church was conducted by the Fathers Daniel and Pancrat'u of St. Louis, two Franciscan Fathers from the province of the Sacred Heart. The mission was held from February 19-28, 1904, and the conducting fathers distinguished themelves by their elegant sermons, especially by the special conferences directed to the members of the various states of life.

History of Meyer Parish

After a number of years of ardent zeal and devotion to duty, the health of the pastor, Father Wirtz, began to fail. Early in the spring of 1912 he left for Chicago to recuperate in the Alexian hospital. He took treatments only for a short time and before relief could be obtained he had to return to his parochial duties as the assistant who held his place had been assigned to another place. His health however continuing to decline, Father Wirtz was again compelled to give up his work and in June he left again for the hospital. After some weeks the Right Rev. Archbishop Keane advised him to take an ocean trip to rest up amid the scenes of his native home. There he was cared for by his folks in his native town Rheidt on the Rhine, the place of his boyhood days. His health now rapidly improved, but before returning to his cherished flock, Father Wirtz decided to take a short vacation on which event he visited Switzerland, Italy and France. Thereupon he returned to this country with Monsignor Heer of Dubuque. He arrived at Meyer on July 25, 1913 where he was enthusiastically received by his faithful parishoners.

While on his European stay, Father Wirtz followed the



Rev. C. J. Jungemann

Rev. Leo Entr'nger

invitation of the neo-presbyter Rev. William Schulte, an American student at the university of Friburg Switzerland, to be present at his ordination and first holy Mass. Rev. Schulte celebrated his first holy Mass on May 19, 1913. Father Schulte was a member of a former parish over which Father Wirtz had charge. It is noteworthy that in the far off mountain country there were four American priests at the altar for this celebration. Father Forkenbrock assistant priest, Monsignor Heer deacon and Rev. Wirtz subdeacon. Aftr this Monsignor Heer and Father Forkenbrock accompanied Father Wirtz to his native town Rheidt where they enjoyed a visit of several days on the banks of the pleasant Rhine. On May 28, 1913, Father Wirtz left for Switzerland through the famous Gotthard tunnel and thereupon set out for sunny Italy. In Italy he visited the principal cities and while at Rome he had the privilege on June 10 and 13 to have audience with the Holy Father, Pope Pius X. This favor was obtained for him through the kindness of Monsignor Osmundo Boeker. The Holy Father received them gladly and told Father Wirtz to bless his congregation in the name of His Holiness upon his return. This papal blessing Father Wirtz gave on October 12, 1913. At this festive occasion Monsignor Heer celebrated pontificial high Mass.

Because of his great devotion to the Blessed Virgin Mary, Father Wirtz built a beautiful grotto in her honor. The pastor who succeeded Father Wirtz, the Rev. Father Jungemann, enlarged it to quite an extent.

The successor to Father Wirtz was the Rev. Joseph J. Zeyen, however, for only one year, until May, 1916. Father Zeyen was succeeded by the Rev. C. P. Jungemann. By the end of 1917, the remaining debt on the parish was paid, and from that time to the present day Meyer has had no debt.

In 1918, the school building was remodeled, and numerous other improvements in the church, rectory, and on the grounds have subsequently been made by Father Jungemann.

At present the Sacred Heart parish of Meyer consists of 90 families, mostly German and most of them are home owners. During the depression the congregation was hard hit; but since the A.A.A. was begun, things have brightened for the parishoners.

On January 29, 1901, the first child was baptized, Amanda Adams; early in February, 1901, the first funeral was held, that of a child; on June 30, 1901, the first class of communicants received their first Holy Communion, Stephen Klapperich, Edward Hemann, Mathias Gerhartz, John Merten; on October 21, 1902, the first marriage was contracted between John Winkels and Elizabeth Schlaf: on June 1, 1902, Archbishop John J. Keane confirmed the first class of the parish.

Decorations for the Church

Before Father Wirtz left his native country, Germany, he ordered from Cologne new stations of the cross for his parish church at Meyer. These stations are real pieces of art after the original of Professor Martin Feuerstein. They are oil paintings on copper plated each 25 x 35 inches of rare art as artistic as can be realized in this line. The artists asked for seven or eight months to complete the work. There is no doubt that they have lent the fulness of esthetic elegance to the expressive interior beauty of the church.

After the return of Father Wirtz in the late summer of 1913 the congregation was anxious to have the church finished, the fresce-work still remaining to be done. It had always been the desire of both the priest and the congregation to beautify the interior of that place of worship with adequate decorations such as their esteem and gratitude toward the Giver of all gifts deemed becoming to the temple of the Saviour's indwelling. In considering the project it was the endeavor to decorate the interior as beautifully as possible so that thereby the august presence of the Divine Guest would be more forcibly impressed upon the devoted faithful. The plans were duly considered and the work of decorating was eventually let to Mr. Hillig, an artist from LaCrosse, Wis., who began the work in February.

The fresco-work was adapted in design to the architecture of the church, and modeled according to the paintings of great masters of the middle age. The principal and center figure represents "The Adoration of the Lamb," as depicted by the inspired author of the Apocalypse. The decorators completed their task in June, 1914.

The church stands a tribute to the zeal of the pastor, and the Meyer congregation owes Rev. J. Wirth a depth of gratitude for what he had done for the development of the parish. The church, school and entire spirit of the community bear the seal of his influence, and stand witness to his devoted zeal. Like a devoted shepherd he has labored incessantly among his people, his only end being their welfare. He

had guided them aright, binding the tie of unity ever firmer, cooperating in their needs and directing them when in doubt. But especially in the building of the church he showed his lively interest for the parish.

In October, 1933, the Rev. Leo Entringer was appointed as the first assistant to Father Jungemann, who was then pastor at Sacred Heart Church. During the four years he was at Meyer, many improvements were made in the church basement which is also used as a chapel in the winter.

Father Entringer was succeeded by the Rev. A. F. Stirn in August of 1937. During his period of duty, more improvements were made in the church.

After the death of Father Jungemann in 1939, Rev. Wm. Goetzinger succeeded the Rev. A. F. Stirn in January of 1938, as pastor of acred Heart Church. While Father Wm. Goetzinger was pastor, a new roof for the church was purchased, new floors in the school were installed, and a new water pump was purchased and installed. The lights were installed in the school in 1944.

In January, 1944, the Rev. Father George J. Schmitz succeeded the Rev. Wm. Goetzinger as pastor. Under the able leadership of Father G. J. Schmitz, very extensive improvements of the church became effective. New floors and ceiling were installed in the convent. The church steeple and woodwork of the steeple was repaired, a new roof was put on the school and convent, and new lavatories were constructed in the school.

A new furnace was installed in the school and the rectory was insulated and the windows were weatherstripped.

Since Father Schmitz was appointed pastor of the Meyer Parish, the Boy Scout Troop and the Young People's Choir was organized.

During the years 1949 and 1950, the following donations were received:

A new tabernacle for the Sister's Convent Chapel by Mrs. Theresa Werner.

A new tabernacle safe in the church for the High Altar by the Chrysanth Koenigs family.

A tabernacle safe for the Chapel in the Church Basement by the Henry Koenigs family.

The replation of the Monstrance and all candlesticks, crosses, etc., by Mr. and Mrs. John Hackenmiller.

A new set of vestments by John P. May.

New Altar Cards by Mrs. Carl Klapperich.

Business Interest of the Parish

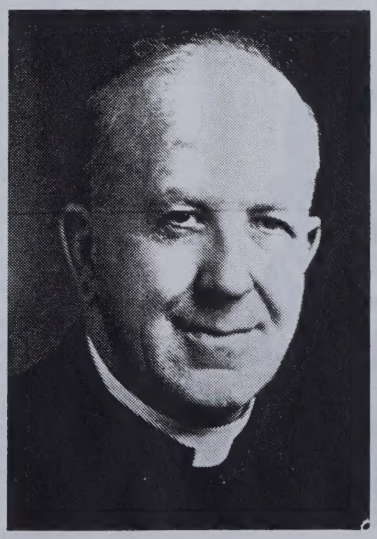
In 1896, the people of the community took active steps to establish a postoffice, This was the real beginning of Meyer and the time for the growth and development of a town could not be far distant. Early in the year 1897, the postoffice was opened in the addition which had been erected to the school in the previous year. John Schwaegler was the first postmaster and Joseph Durben was the first carrier. The mail was carried to and from Stacyville twice a week. Two years later the postoffice was moved to the John J. Meyer residence. This postal service continued until 1905 when a rural route was established from McIntire with an intermediate station at Meyer. The postoffice was discontinued in 1935.

The location of Meyer affords great opportunities for business talent and has yet many fields of industry which would prove successful if developed. In 1900 at the time of the erection of the new school and church Nick Weyland built the store. Through the years the store has changed hands several times and at present the building is occupied by Roman Adams. In 1901 Jacob Theobald built a blacksmith shop and Herman and Joseph Keefer of East Dubuque, Ill., did the blacksmithing for several years. Besides blacksmithing work Peter Retterath had secured several agencies for the territory of Meyer. In 1908 Casper May opened a nursery east of Meyer on a plot of land purchased from Joseph Gerhartz.

Eddie Weber successfully handled lightening rods and conducted this business profitably for some time. All the business interests of Meyer were in the hands of men who had been reared in the Meyer community.

At the present time there remain three business places in Meyer. In place of the old Blacksmith shop is the Trucking Company of L. P. Brumn, the garage operated by Edmund Adams and the store owned by Roman Adams.

Rev. A. F. Stirn



Rev. Wm. Goetzinger

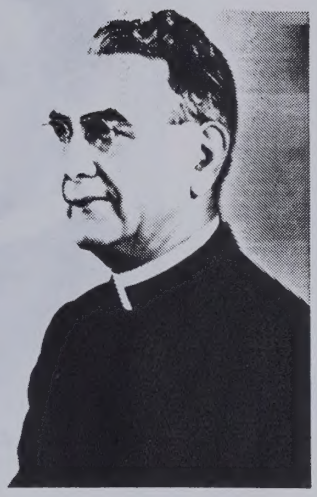
Four Sons of the Parish

FATHER JOHN MAUER

Father John Mauer, son of the late Mr. and Mrs. Anton J. Mauer, was born November 19, 1886 at Meyer, Iowa. He received his education at Sacred Heart School, Meyer, and at the school at Stacyville, Iowa, where he made his first Holy Communion.

After the completion of his studies here at home he entered St. Lawrence College at Mt. Calvary, Wisconsin in the year 1901 and was graduated in June 1905. He studied Philosophy at St. Meinrad Seminary, St. Meinrad, Indiana, from September 1905 until June 1907 when he transferred to St. Paul Seminary, St. Paul for his Theological course. He was ordained a priest at St. Paul Seminary by Archbishop Ireland on June 9, 1911.

The first Mass of the newly ordained priest was celebrated at Sacred Heart Church, Meyer, Iowa on June 14, 1911. In August of this same year he received his first appointment as assistant to Sacred Heart Church, Rockwell, Iowa. On February 28, 1914 he was appointed Pastor of St. Mary's Church, Roseville. He was appointed Pastor of St. Francis Church, Balltown, Iowa in July, 1919. He remained here as Pastor until 1942 when he was appointed Pastor of St. Mary's Church, Cascade, Iowa where he is the present Pastor.



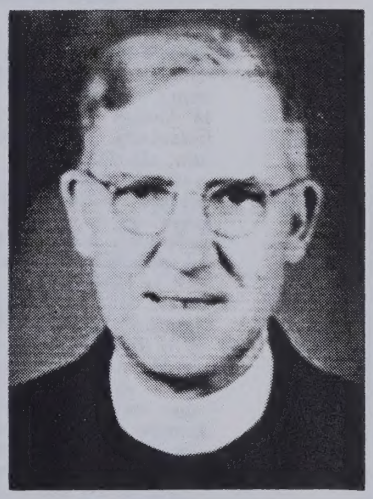
Rev. John Mauer

FATHER JOHN THEOBALD

The Rev. John Theobald was born at Meyer, Iowa August 25, 1888, son of the late Mr. and Mrs. Jacob Theobald. He received his elementary education in the schools of Meyer and Stacyville. He entered Loras College following the completion of his studies here at home and was graduated from Loras on June 13, 1911. Following his Philosophical and Theological studies in St. Paul Seminary he was ordained to the Priesthood at St. Paul, Minn., on June 8, 1915. He celebrated his First Solemn High Mass in Sacred Heart Church, Meyer, Iowa.

In October 1915 he was appointed assistant to the St. Raphael's Cathedral, Dubuque, Iowa where he remained until July 1920. He served as Professor of Mathmatics at Loras from September 1920 to December 1944 when he was appointed Pastor of Holy Trinity Church, Luxemburg, Iowa effective in January 1945 and is still the pastor of this parish at the present time.

During the years from 1921 until 1944 he was Archdiocesan Master of Ceremonies, served as Judge on the Metropolitan Court from 1921 to 1946 and as Archdiocesan Chaplain of Scouting from 1930 until 1942.



Rev. John Theobald

THE REV. STEPHEN J. MAUER

Born on March 26, 1891, son of the late Mr. and Mrs. Anton J. Mauer. He attended grade school for several years in the private Catholic School across the road from his parent's farm, one mile west of Meyer. As soon as the school at Meyer opened in 1901 he continued his studies there and after completing his grade course, he attended one winter school.

In 1908 he entered Loras College (then St. Joseph's) and graduated from College in 1913. The following fall he entered St. Paul Seminary, at St. Paul and was ordained on June 12, 1917. He celebrated his First Mass at Meyer on June 13, 1917.

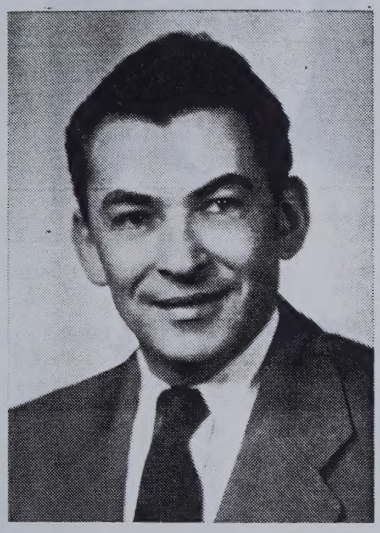
He was appointed assistant to St. Francis Xavier Church, Dyersville. When his health broke down, he ws transferred to SS. Peter and Paul Church Springbrook, Iowa as assistant. After his health had improved a year and a half later he was sent as assistant to St. Joseph's Church, Bellevue, Iowa. After about three years there he was sent as assistant to Holy Ghost Church, Dubuque, Iowa. In 1926 he was appointed pastor to St. Patrick's Church, Parkersburg, and in the following year he was appointed pastor of Sacred Heart Church, Walker, Iowa. While he was pastor of Sacred Heart Church here he improved the church here and at the Mission. On Sunday May 20, 1932 he was installed as pastor of St. Francis Church, Belmond, Iowa where he carried on the work of his predecessors very successfully. After making extensive improvements here he was assigned as pastor of St. Patrick's Church, Cedar Falls, Iowa where he is still pastor at the present time. Since his arrival at this parish in 1938, the parish has increased from 80 to 300 families. The church has been decorated and stained glass windows were installed along with other extensive improvements on the church property. Also a new convent has been purchased and the Student Center set up at State Teachers College, Cedar Falls, Iowa.

Rev. Stephan Mauer

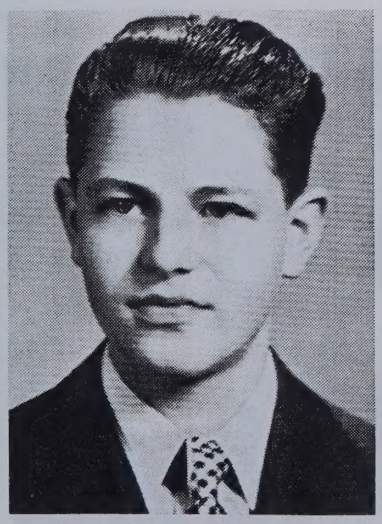
THE REV. JOHN P. DEMUTH

Rev. John P. Demuth, son of the late Mr. and Mrs. John Demuth, was born in the state of Nebraska. His parents came to settle in the Meyer Community shortly after his birth. He was ordained a priest June 9, 1915 and celebrated his First Solemn High Mass in Sacred Heart Church, Meyer, Iowa. He died in Buffalo Center, Iowa, on February 6, 1934.

Rev. John Demuth



Alois B. May



Harry Adams

Students for the Priesthood

Alois B. May, son of Mr. and Mrs. John P. May born February 13, 1921 in Meyer, Iowa, Mitchell County. He graduated from Sacred Heart grade school in June 1935, entered High School at Stacyville, Iowa in September, 1935, graduated from Visitation High School June 1939. He was later employed at Knowlton's Dept. Store, Rochester, Minn. until July 14 1942 when he was recruited into the U. S. Naval Reserve at the Naval Training Station, Great Lakes, Illinois. Following a six week's training at Great Lakes, Illinois he was assigned to the Medical Corps school at San Diego after which he served at the U. S. Naval Hospital, Pensacola, Florida, U. S. Naval Hospital, Norman, Okla., and Oklahoma State Hospital, U. S. Armed Guard School, Gulfport, Miss., and U. S. Naval Air Station, Jacksonville, Fla. Three of his four years of Naval service his duties were concerned with Dental Prosthetic work as a second class Pharmacist Mate. He received his Prosthetic training in a six month course at Gulfport, Miss., a school designed for training by the Naval Medical Bureau of Medicine and Surgery.

Following his four year service of active duty in the U. S. Navy he enrolled at Loras College in September 1946 as a candidate for the Priesthood, declaring himself for the Diocese of Mobile, Alabama. He was graduated from Loras College June 4, 1950 with a Bachelor of Arts Degree after successfully completing the requirements for this Degree. His Majors were in Philosophy and Education.

In September 1950 he will enter St. Mary's Seminary, Baltimore, Md., to which he has been assigned for Theology by the Most Rev. Bishop T. J. Toolen of Mobile, Alabama.

Harry C. Adams, son of Mr. and Mrs. Edward Adams, was born March 25, 1932, in Meyer, Iowa.

He is a graduate of Sacred Heart Grammar School, Meyer, Iowa, and graduated from Visitation High School, Stacyville, Iowa in 1949.

In September of 1949 he entered Loras College and will be a sophomore in 1950.

Daughters of Parish in Religion

Sisters of the Third Order of St. Francis of the Holy Family

Sister Mary Engelbert-Winkels
Entered Order 1906

Sister Mary Cordelia-Adams
Entered Order 1906

Sister Mary Adelbert-May
Entered Order 1906

Sister Mary Hubertine-May
Entered Order 1903

Sister Mary Geraldine-May
Entered Order 1907

Sister Mary Lidia-May
Entered Order 1900

Sister Mary Gerald-May
Entered Order 1917

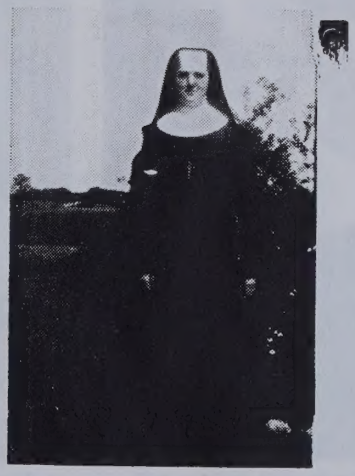
Sister Mary Agnese-Durben
Entered Order 1920

Sister Mary
Virgine-Hackenmiller
Entered Order 1921

Sister Mary Cora-Adams
Entered Order 1921

Sister Mary Angelita-Theobald
Entered Order 1932

Sister Mary Cortona-Koenigs
Entered Order 1935

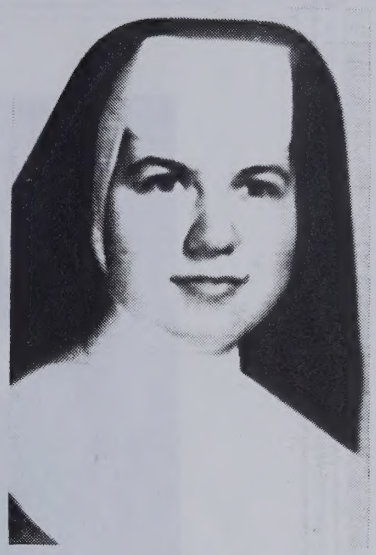


Sister Mary Adorine-Frein
Entered Order 1935

Sister Mary Viva-Niess
Entered Order 1941

Sister Mary Hubert-Adams
Entered Order 1941

Sister Mary Kenneth-Hemann
Entered Order 1941



Sister Mary Othmar-May
Entered Order 1945

Sister Mary Quentin-Hackenmiller
Entered Order 1945

Sister Mary Sebastian-Schaefer
Entered Order 1947

Sister Mary Timothy-Ginder
Entered Order 1947

Sister Mary Maridell-Bissen
Entered 3rd O.S.F. of
Perpetual Adoration

Sister Mary Regis-Meyer
Entered Order 1924

Miss Margaret Niess, R.N.

Miss Marie Adams, R.N.

Honor Roll of World War Two

Gold Stars

Leo Hackenmiller

Edmund Niess

Wilfred Wagner

Armed Services

U. S. ARMY

Robert Winkels
Lawrence Klapperich
Harold Adams
Leo Hackenmiller•
Raymond May
Eugene Blake
Carl Klapperich
Ernest May
Fred Klapperich
Sylvan Hackenmiller
Edwin Blake
Roger Blaser
Alex Winkels
Richard Blaser
Leo Gordan
Emil Mueller
Clarence Hackenmiller
Frederick Winkels
Anthony May
Oswald Freund
Donald Adams
Walter Hemann
Wilfred Wagner•
Wilfred Adams
Elmo Kramer
Roman Winkels

U. S. NAVY

Edmund Niess•
John Winkels
Albert May
Aloysius May
Edmund Adams
Francis Niess
Raymond Wolf
Joseph May

AIR CORPS

Richard Ginder
Lambert Winkels

St. Mary's School

Sisters of Sacred Heart Convent

Since the erection of the present school in 1900, the Sisters of the Third Order of St. Francis, Dubuque, Iowa, have guided Meyer children through eight grades of Catholic training.

The convent, which adjoins the school, was constructed in 1901, and includes a chapel and a music room.

Second row—Sisters Mary Stephen, Keith, and Hortense. First row—Sisters Mary Albina, Claude, and Josepha.

SCHOOL BOARD

First row—Corbin Blake, Gilbert Durben, Carl Klapperich, Math Hackenmiller. Second row—Henry Koenigs, Joe Hoffmann, John Freund.

SEVENTH and
EIGHTH GRADES

ROOM IV. First row—Galene Blake, Germaine Michels, Carol Ann Klapperich, Joanne Blaser, Bernard Koenigs, Duvane Blake, Dale Thome. Second row—Julene Wolf, Ellen Margaret Koenigs, Rose Michels, Theresa Hemann, Mary Ellen Adams, Leon Hackenmiller, Donald Retterath, Edward Adams. Third row—Mary Margaret Hemann, Joan Niess, Roman Koenigs, Edward Wolf, Eugene Klapperich, Daniel Kasel. Sister M. Hortense, O.S.F.

EIGHTH GRADE GRADUATION CLASS

First row—Galene Blake, Dale Thome. Second row—Rev. J. G. Schmitz, Daniel Kasel, Mary Margaret Hemann, Theresa Hemann, Rose Michels, Sister M. Hortense. Third row—Roman Koenigs, Edward Wolf, Ellen Margaret Koenigs, Joan Niess, Mary Ellen Adams.

FIFTH and

SIXTH GRADES

ROOM III. First row—Joan Kasel, Jeanette Michels, Mardell Klapperich. Second row—Charles Hemann, Marlene Blake, Evelyn Hemann, Herbert Merten. Third row—Paul Hackenmiller, Mary Jane Thome, Mary Ann Merten, Jerome Adams. Fourth row—Lawrence Blake, Philip Koenigs, Lester Durben, Helen Hemann. Sister Mary Keith, O.S.F.

THIRD and

FOURTH GRADES

ROOM II. First row—Susan Blake, Anna Marie Freund, Daniel Blake. Second row—Robert Adams, Lorene Kramer, Agnes Koenigs, Daniel Thome. Third row—Kenneth Freund, Raymond Koenigs, Isabelle Hemann, Eugene Hackenmiller. Fourth row—Merlin Bankenbush, Arnold Weber, Clarence Kruse, Jerome Koenigs. Sister Mary Stephen, O.S.F.

CLASSES OF '56'-57

FIRST AND

SECOND GRADES

ROOM I. First row—William Adams, Betty Hackenmiller, Alice Freund, Judith Blake, Katherine Blake. Second row—Albert Winkels, Kenneth Koenigs, Jerome Blake, Janet May, Mary Freund, Mary Mueller. Third row—Dennis Kruse, Barbara Kasel, Dorothy Freund, Shirley Adams, Virginia Koenigs. Fourth row—Duane May, Suzann Koenigs, Elaine Koenigs, Arlene Thome, Margaret Ann Koenigs. Sister Mary Claude, O.S.F.

FIRST COMMUNICANTS 1950

First row—Kenneth Koenigs, Mary Mueller, William Adams, Betty Hackenmiller, Dennis Kruse. Second row—Eugene Nies, Raymond Nies, Virginia Koenigs, Shirley Adams, Alice Freund, Katherine Blake, Jerome Blake. Third row—Duane May, Suzann Koenigs, Elaine Koenigs, Margaret Ann Koenigs, Barbara Kasel, Mary Freund. Father Schmitz. Sister Mary Claude, O.S.F.

Christian Mother's Society

The Christian Mothers have Monthly meetings and attend Mass and receive Holy Communion in a body for the members of their families. They also take care of things needed in the Sanctuary and buy flowers for the altar. They supply the things needed in the Sisters Home and Rectory. In 1948 the Sisters' kitchen was modernized and in 1950 the Sisters were supplied with an electric flat top Ironer. In January of 1950 also the Ladies made arrangements and modernized the kitchen in the church basement.

Christian Mothers Society
Officers of the Christian Mothers Society are: Pres. Mrs. Leo Michels, Vice-Pres. Mrs. Edward Adams, Secretary-Treasurer, Mrs. William Klapperich.

The Holy Name Society

The Holy Name Society was organized in June 1950 during the pastorate of Father Schmitz. It is a Society of the Con-fraternity of the church. It was first established to encourage special reverence to the Name of God.

In the year 1950 it had a special project, the "Convert a Month Club."

Once every month the Holy Name Society receives communion in a body.

The Reverend pastor is the supreme authority in every Holy Name Society and the lay officers are elected yearly by the members.

Its present officers are: President—Roman May, Sec.—Othmar May, Treas.—Frederick Kramer.

The Sodality of Our Blessed Lady

OFFICERS

Mary Teresa Kasel, sec.-treas.; Dolores Retterath, president; Raymond Schaefer, president of the boys and Marvin Koenigs is sec.-treas.

The Sodality of Our Blessed Lady was organized in the year 1904 by the Rev. John Wirtz, pastor of the Sacred Heart Parish at that time. Both Young Men and Young Ladies were enrolled in the sodality and officers were elected for each. Anna Freund was elected president of the Young Ladies and Anna Hackenmiller was elected sec.-treas. Nick Winkels and Joseph Freund were elected president and sec.-treas., respectively, for the Young Men. Election of officers was held annually and dues were paid yearly by the members. This system is still followed and the money collected from dues is used for Liturgical Music and material, and for entertainment purposes. New members are enrolled each year.

Choir

In June 1946, a mixed choir was organized by Alois B. May. The Choir of Mixed voices consisted of the Young Men and Young Ladies of the parish. Frequently it was referred to as the Young Peoples' Choir. When the choir was organized, Mary E. Klapperich was appointed assistant organist with Evelyn May as assistant director. Mary E. Klapperich resigned in January 1947, and was succeeded by Miss Imelda Hackenmiller, with Evelyn May still acting as director until August 1948. With the resignation of Evelyn May, Lorene Hackenmiller took up the duty of assistant choir director, the position she still holds. Imelda Hackenmiller resigned June, 1949, and was succeeded by the present organist, Miss Ann Michels.

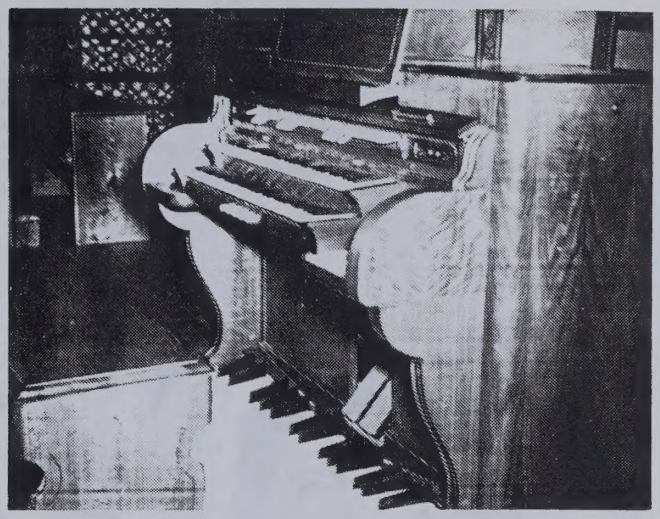
Shortly after the choir was organized a Senior quartet was formed and now there also exists a newly formed Junior quartet.

During the past three years they have built up a repertoire of seven Polyphonic Masses and a score of Motets. The aim of the choir is to sing Liturgical Music correctly at all the Ecclesiastical functions of the Parish. They also have sung High Masses at the Assumption Church, Cresco, Iowa; St. Benedict's Church, Decorah, Iowa; Sacred Heart Church, Osage, Iowa; and St. Augustine Church, Austin, Minnesota.

The present choir consists of:

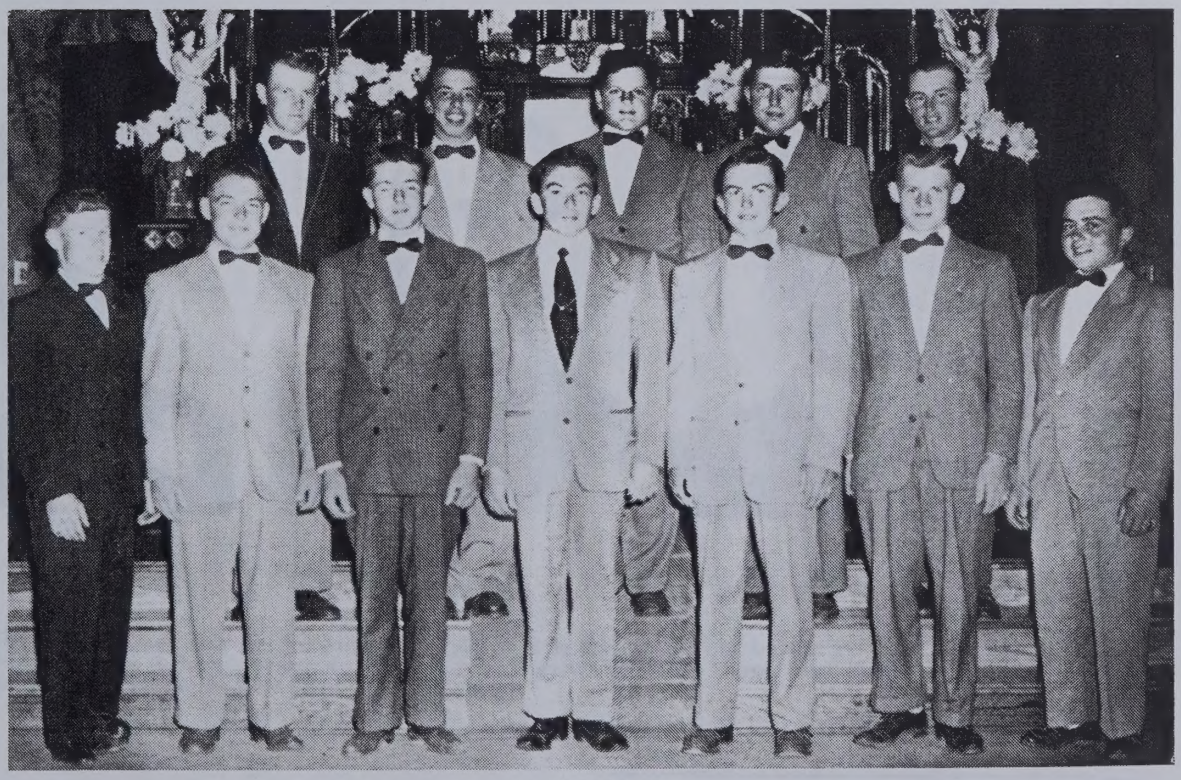
Annabelle Blake
Bonita Koenigs
Mary Teresa Kasel
Lorene Hackenmiller, Asst. Director
Dolores Retterath
Eileen Durben
Cynthia Gerhartz
Magdalen Blake
Gladys Adams, Librarian
Norbert Klapperich, President
Avery Schaefer, Vice-President
Frederick Kramer
Ray Schaefer
Deo Koenigs
Joseph Niess
Gladys Blake
Celia Niess
Mary Ann Koenigs, Librarian
Ann Michels, Asst. Organist
Anita Mueller
Othmar Blake, Treasurer
Othemar May, Secretary
Norbert Retterath
Robert Michels
Delphin Mueller
Al. B. May, Organist and Director

Lorene Hackenmiller
Asst. Director



Ann Michels
Asst. Organist

The new Wurlitzer Organ was installed in May 1947, and was first used to accompany the mixed choir on Low Sunday 1947. The new organ has been the pride of the choir and parishoners during the past two years. $3520.00 was solicited for new organ by members of choir.

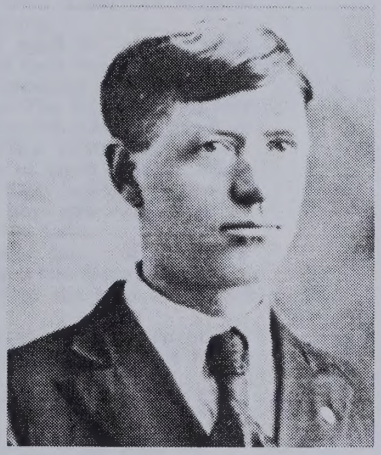


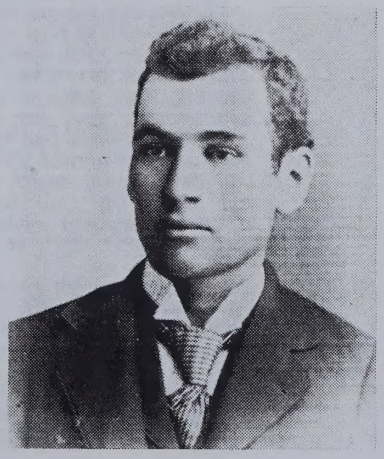
MEN'S CHOIR

First Choir of Sacred Heart Parish

The first choir of Sacred Heart Parish was organized by Hubert Meyer, who was the director and organist. Under the careful training of Mr. Meyer the choir sang its first High Mass shortly after the Parish was founded.

In 1904 or 1905 following the resignation of Hubert Meyer as choir director and organist Sister M. Isabelle of the Order of St. Francis directed the Male choir. Sister M. Sylveria succeeded Sister M. Isabella. Under the directorship of Sister M. Sylveria the choir was transformed into a womens' choir and remained so until 1946. Of the first original Male choir John P. May is the only one still residing in this parish. He is the father of the present choir director and organist, Mr. Alois B. May.


The following men sang the first High Mass celebrated in the new Parish: 1—John P. May, 2—Alois Adams, 3—Joseph Mauer, 4—Hubert Meyer (Director), 5—Joseph Meyer, Peter Meyer, (no picture available) 6—Mike Mauer (now deceased).

Boy Scouts

It was the wish of the Archbishop that a scout troop be organized in every parish of the diocese of Dubuque.

In March of 1945, the parents of the parish held a meeting to decide whether or not to have a scout troop. After it was agreed upon to establish a troop, leaders were selected from the men of the parish. Mr. Leo Michels was chosen as Scout Master, Mr. Arnold Koenigs as treasurer and Mr. Paul Kasel and Wilfred Theobald, Committee-men.

On the evening of April 14, of that year, nineteen boys received their tenderfoot badges during a ceremony, conducted in Sacred Heart Church, Meyer, Iowa. The following summer a number of boys attended a retreat given at Camp Roosevelt, on Clear Lake near Ventura, Iowa. The retreat was of great spiritual aid to the boys for many of them had never attended a retreat before. The boys also enjoyed swimming and boating on the Lake.

In April 1946, a new group of tenderfoot scouts joined the Troop while the original group had already advanced to the rank of Second Class.

In the summer of 1946, a second retreat was held at Camp Roosevelt. At a Court of Honor held in St. Ansgar on February 10, 1946, nearly all the boys advanced to Second Class. The first scouts also received their first class badges. Mr. Wilfred Theobald moved out of our community and Joe Niess filled the vacancy created by his departure.

In 1947, during scout week, a program was given to which the parents were invited. After the program a pot-luck supper was served.

At a Court of Honor held in Riceville, Iowa, on March 9, 1947, several boys received their first class badges and also several merit badges.

The following year a scout week program was given to which the boys demonstrated some of the things they had learned in scouting.

On February 6, 1948, Marvin Koenigs, Raymond Schaefer, Harry Adams, Joseph Wolf, and Joseph Niess received their Ad Altare Dei medals from Archbishop Rohlman during a ceremony conducted in Holy Ghost Church, Dubuque, Iowa.

In April of 1948, when the new scouts were enrolled, the first Ad Altare Dei cross award of the troop was given to first class scout, Robert Michels, by Monsignor Rooney, at Sacred Heart Church, Meyer, Iowa.

During the summer of 1948, the scouts took over the task of cleaning up the Wapsie Cemetery which had been overgrown with willow and Hazelbrush.

Before the Charter was renewed the following men were added to the Troop Committee: Alois P. Koenigs, Henry Koenigs and Phillip Koenigs. Mr. Leo Michels was elected Chairman and Mr. Paul Kasel was appointed Scoutmaster.

Ever since the founding of this organization the scouts have been active in parish work. The Troop meeting room in the basement of the school contains lathes and a work bench where they meet and make various novelties for display and sale.

In 1949, a building behind the rectory was remodeled to accomodate a workshop. New

TROOP COMMITTEE

Left to Right—Alois P. Koenigs, Phillip Koenigs, Paul Kasel, Henry Koenigs, Paul Koenigs, Arnold Koenigs, Leo Michels, Father Schmitz.

TROOP 67—MEYER

machines and tools were also added to the furnishings of their new workshop.

During the summer of 1949, the scouts obtained camping grounds along the Wapsipinicon River near Bailey, Iowa, which is for their use the year round. It is an ideal location containing a Log Cabin and a spot for fishing and swimming. A tested spring furnishes plenty of water for drinking and cooking.

In April 1950 the following boys were reregistered with their standing as follows:

Life—Robert Michels.

Star—Ray Schaefer, Marvin Koenigs, Joseph Wolf, John Brumm, Eugene Kasel.

1st Class—Joseph Niess.

2nd Class—Dio Koenigs, Gilbert Koenigs.

Tenderfoot—Roman Koenigs, Bernard Koenigs, Daniel Kasel, Eugene Klapperich, Leon Hackenmiller, Jerry Adams, Edward Adams, Lester Durben, Donald Retterath, Edward Wolf.

The Troop project for 1950 was the fixing up of the skating rink during the winter months and keeping the Wapsie Cemetery in good order during the summer months.

Two boys from the troop went to the National Jamboree this year.

The Boys Enjoy Handcraft Work

BOY SCOUTS WORK SHOP

The Gary / Lake Michigan Beach

Meyer Baseball Team

ROMAN B. MAY, Manager

The Meyer baseball team was first organized in 1936.

In 1944, the team joined Stacyville, Johnsburg, Lyle, Rose Creek, LeRoy, and Adams in forming the State Line league. At the end of their first year in that league they finished the season in third place.

In 1946, a new league was organized, with Meyer, Stacyville, Johnsburg, Adams, Taopi, Foce Creek, Lyle, and Austin, participating. In that year Meyer finished in second place.

The Iowa North Central League was organized with Meyer, Osage, Orchard, Floyd, Rockford, Rock Falls, Rudd, Little Cedar, Nora Springs, and Marble Rock, Iowa. This year Meyer finished in fifth place.

In 1948, Meyer finished in third place.

In 1949, the team tied for fourth place.

In 1950, Meyer was tied for first place in the League during the first quarter of the season.

All the league games are played on Sundays starting at 2:30 p.m. Occasionally Meyer schedules night games with neighboring teams at LeRoy, Minnesota.

The umpires are furnished by the Southern Minnesota Umpire Association.

Front Row, Left to Right—Melvin Hackenmiller, Othmar May, Norbert Klapperich, Ernest Hackenmiller, Avery Schaefer. Back Row, Left to Right—Norman Durben, Sylvan Winkels, Roman May, Ray Schaefer, Marvin Durben, Fred Kraemer. Bat Boy, 'Red' Adams.

Catcher	Norbert Klapperich
Pitcher	Norman Durben
1st B.	Ernie Hackenmiller
2nd B.	Ray Schaefer
3rd B.	Sylvan 'Zip' Winkels
Sh. Stop	Roman B. May
L. Field	Avery 'Boots' Schaefer
C. Field	Fred Kraemer
R. Field	Othmar 'Pete' May
L. Field	Melvin Hackenmiller
Bat Boy	'Red' Adams
Scorekeeper	John Kasel

Junior Baseball and Hockey

In 1950 a Meyer Junior Baseball Team was organized for the first time. They have selected Lorenz Klapperich as Manager.

The Junior Team consists of:

Catcher ..... Leonard Kraemer
Pitcher ..... Pete Schaefer
1st B. ..... Joseph 'Junior' Niess
2nd B. ..... Ray 'Buzzy' Schaefer
3rd B. ..... Marvin Koenigs
Sh. Stop ..... Gilbert Koenigs
Rt. Field ..... Henry Koenigs
C. Field ..... Leon Blake
L. Field ..... Bobby Schaefer
Subs: .. Quentin Kraemer and Delphin Mueller

The Meyer Hockey Team was organized by Father G. J. Schmitz. The team plays the Hockey games with Adams and Stacyville, and Austin, Minn.

The Hockey team consists of the following on the first string team:

Fred Kraemer	John Brumm
Junior Niess	Henry Koenigs
Irvin Hemann	Marvin Koenigs
Bob Michels	Joe Wolf

Peter Hemann, Paul and Billy Kasel, Quentin Kraemer, Leonard Kraemer, Edw. Wolf comprise the second string team. All Hockey games are played on Sunday afternoon and during the rest of the week games are played in the evening.

GRADE SCHOOL TEAM

CLEANING CREW

Sacred Heart Cemetery Association

The place chosen for the cemetery was purchased from Math Freund in February 1901. It ws blessed by Rev. J. Naebers who at that time had charge of the Meyer congregation. The first funeral was that of a little child, Stella Meyer, daughter of Joseph C. Meyer, in the early part of February 1901. Later in the same year a beautiful little chapel built entirely of native stone, was erected and presented to the congregation by the pastor. The Chapel was dedicated to our Lady of Dolors.

The pretty chapel, whose sublime and solemn stillness invites the pious soul to prayer, is a place frequently with the statue of the Pieta. The side walls are decorated with two stained-glass windows showing mourning angels holding the instruments of the passion, thus harmonizing the entire attitude of the place. The Congregation has also erected an ornamental fence around the Cemetery.

Pres., Math Hackenmiller; Treasurer, Carl Blake; Secretary, John P. May.

ENTRANCE TO CEMETERY

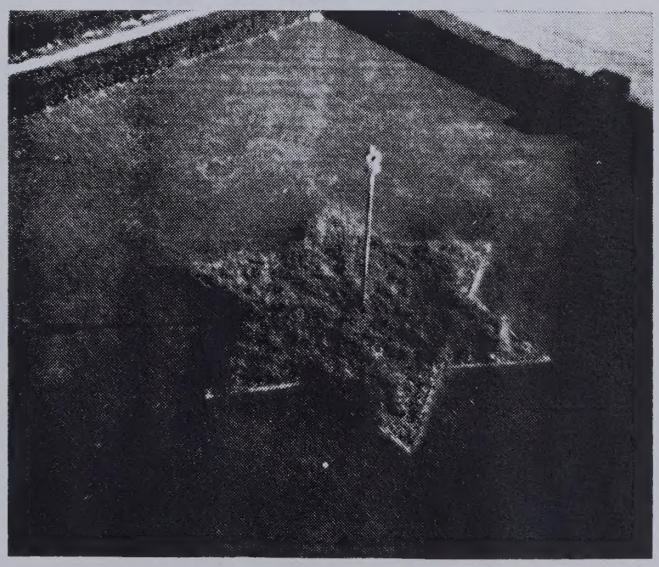
ALTAR – PIETA

CHAPEL—OUR LADY OF DOLORS

The Mr. Hutchinsons, Tasmania, Cape Barren Gooseberry, Bass Strait

ALTAR IN
CONVENT CHAPEL

GROTTO OF THE
BLESSED VIRGIN



STAR OF FLOWERS

PATRONS

Adams, Edmund
Adams, Edward
Adams, Hubert
Adams, Roman
Blake, Albert
Blake, Carl
Blake, Corbin
Blake, Othmar
Blaser, Mrs. Anna
Blaser, Kenneth
Blaser, Norbert
Blaser, Richard
Brumn, Mrs. Henry
Brumn, Lawrence
Dillon, Earl
Durben, Arthur
Durben, Gilbert
Durben, Henry
Durben, Mrs. Rose
Freund, John
Freund, Lawrence
Freund, Stephan
Gerhartz, Matt
Gerhartz, William
Grossman, Mrs. Therese
Hackenmiller, Alfred
Hackenmiller, John
Hackenmiller, Math
Halfman, Aloys
Hanke, John
Heimermann, Francis
Hemann, Alban
Hemann, Edward
Hemann, George
Hemann, Joseph C.
Hemann, Joseph J.
Hemann, William
Hoffmann, Joseph
Hoffman, Casper
Kasel, Paul
Klapperich, Arthur
Klapperich, Ben
Klapperich, Carl
Klapperich, Henry
Klapperich, Lawrence
Klapperich, Math
Klapperich, William
Koenigs, Aloys A.
Koenigs, Aloys P.
Koenigs, Arnold
Koenigs, Henry
Koenigs, John
Koenigs, Joseph C.
Koenigs, Joseph P.
Koenigs, Leo
Koenigs, Paul
Koenigs, Philip
Kramer, Lorenz
Krebsbach, Ray
Kruse, Leo
Loecher, John A.
May, Edmund
May, Henry
May, Leo
May, John P.
McCarthy, Henry
Merten, Math
Meyerhofer, Clem
Michels, Leo
Mueller, John J.
Neis, Raymond
Niess, Joseph
Retterath, Mike
Schaefer, Isabelle
Schaefer, John
Schmitz, Rev. J. G.
Theobald, Clem
Thome, Albert
Wagner, Valentine
Werner, Mrs. Theresa
Werner, Leon
Weber, Edward
Weber, Peter
Winkels, Alban
Winkels, Mrs. Elisabeth
Winkels, Henry
Winkels, Lambert
Winkels, Paul
Winkels, Sylvan
Wolf, Edward
Schillings Cafe
Dr. C. E. Staudt
Drs. T. E. Blong & C. F. Watson

Roman Adams Store

Dealer in

GENERAL MERCHANDISE

Meyer, Iowa

Phone 75F19

L. P. Brumm

LIVESTOCK BUYER

and GENERAL TRUCKING

sincerely congratulates the people of Sacred Heart Parish on this, their Golden Jubilee Celebration. I desire to express my appreciation for the opportunity of having served you and surrounding territory during the past twenty-seven years.

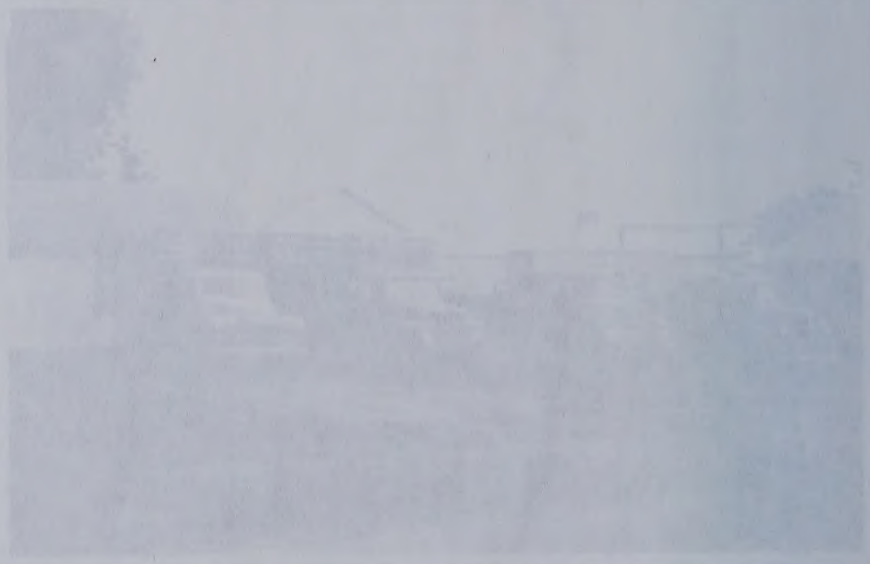
Meyer, Iowa

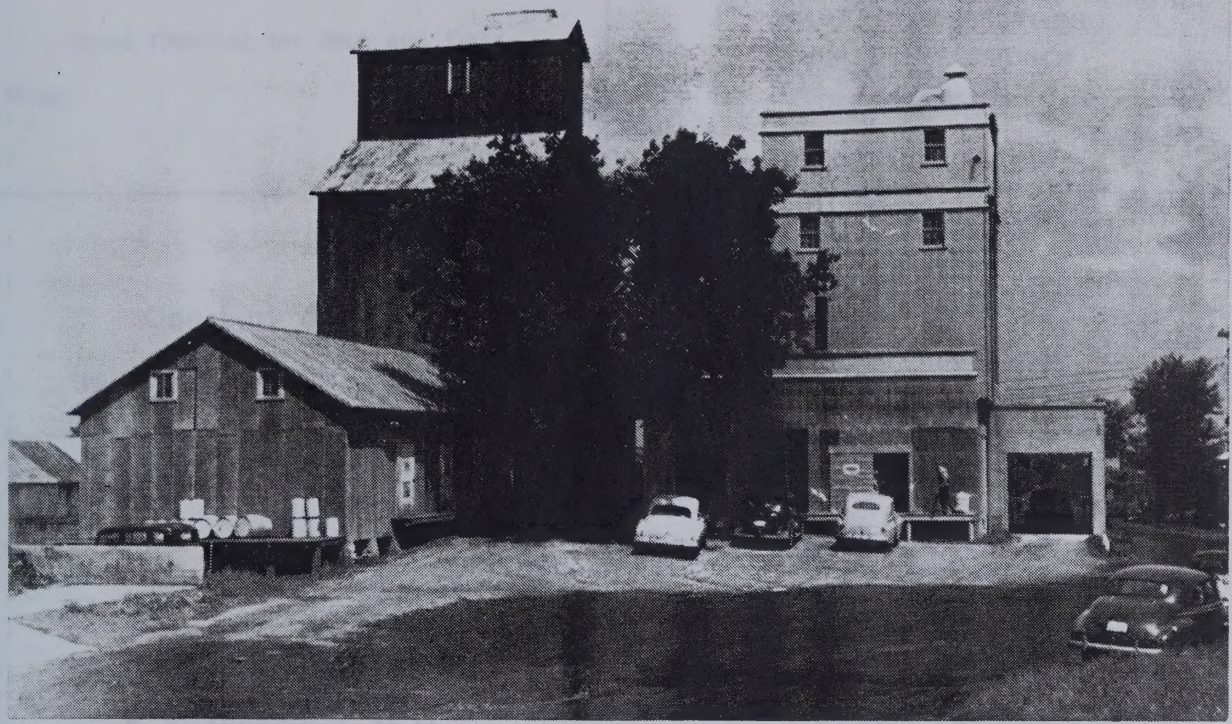
Telephone 75F7 Stacyville

Meyer Garage

EDMUND W. ADAMS

Proprietor





FELCO

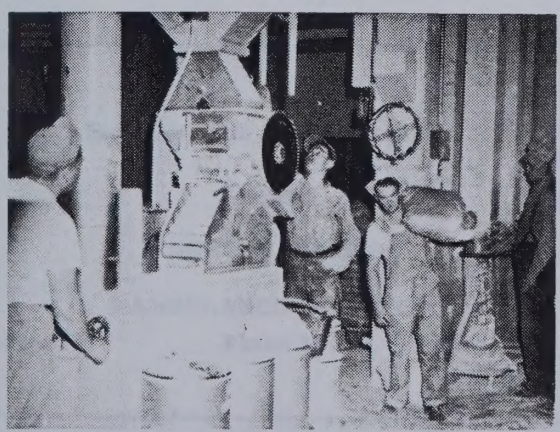
TRADE MARK REGISTERED

THANKS FOR YOUR COOPERATION

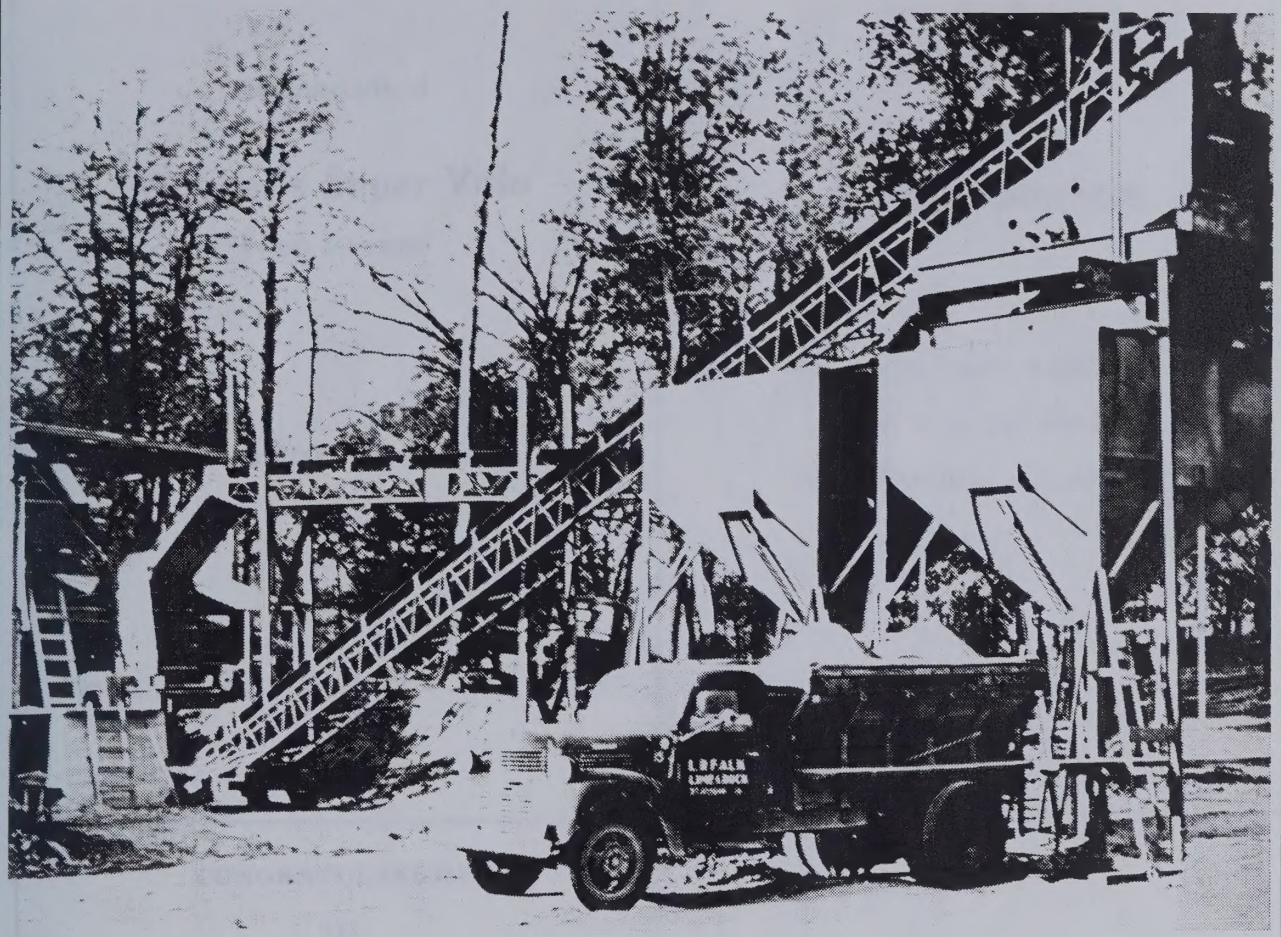
We take this opportunity to express our thanks and appreciation to the members of the Sacred Heart Parish of Meyer for helping us grow into a successful cooperative.

Stacyville Cooperative Company

THE NEW MILL



BOARD OF DIRECTORS



L. R. FALK

Crushed Rock

Agricultural Limestone

Road Surfacing Contractor

St. Ansgar Osage

L. R. FALK

Crushed Rock

Agricultural Limestone

Road Surfacing Contractor

St. Ansgar Osage

Compliments of

Wagner's Super Vita

FOOD MARKET

Every Day Low Prices

Adams Phone 120 Adam

Compliments of

Schissel Brothers

Dealers in Grain, Feeds, Salt
Seeds, Coal, Cow Bedding,
Feed Grinding, and Mixing

Adams Adam

CONGRATULATIONS

TO

Sacred Heart Church

In the World that needs Christianity more than ever before the Farmers State Bank of Adams wishes to congratulate the Sacred Heart Church of Adams for 100 years of Service . . . Well done. Year after year and day by day Christianity proves the truth and wisdom of the world has taken. You get paid only for what you produce . . . you procure only by giving a little more than you get . . . and your progress is limited only by your own ability and willingness to work and save . . . . . May we invite you to come in our bank, open an account now.

Start saving now, for emergencies . . . for future opportunities . . . for all the plans you'd like to make for your future and that of your family.

Farmers State Bank

OUR 12TH YEAR OF BANKING SERVICE

Complete Banking Service . . .

Adams Insurance for all Adam

Herman Klopperich

Blacksmith

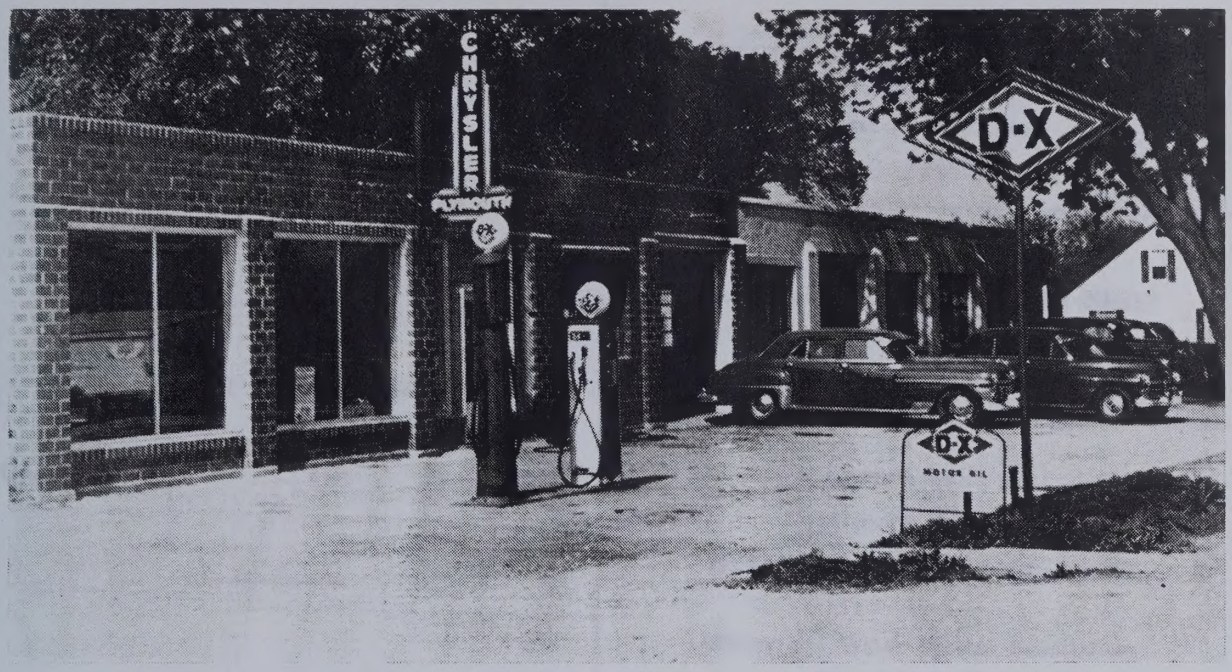
WE SPECIALIZE IN ALL WELDING.

Portable Welding units for
emergency on the farm calls

Lawn Mower Sharpening

and General Blacksmithing

Adams Adam



STACYVILLE CO-OPERATIVE CREAMERY ASSOCIATION

Manufacturers of

Fine Creamery Butter

Your Business Is Appreciated

Stacyville, Iowa

DIRECTORS

Anton J. Heimer, President

Henry Koenigs, Vice-President

Anton J. Wagner, Secretary-Treasurer

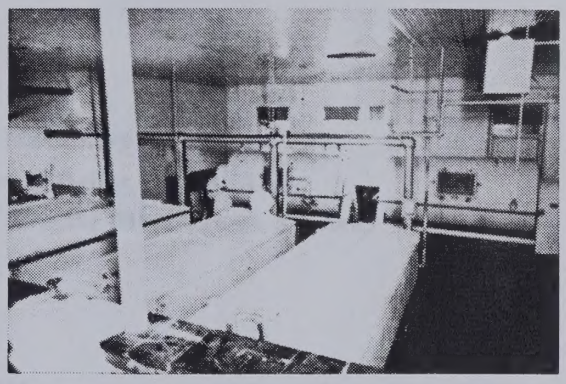
Corbin Blake

Bernard May

Frederich Halbach

Ervin Schulze

Louis J. Ethen, Manager & Buttermaker



STACYVILLE CO-OPERATIVE CREAMERY ASSOCIATION

Manufacturers of

Fine Creamery Butter

Your Business Is Appreciated

Stacyville, Iowa

DIRECTORS

Anton J. Fleiner, President

Henry Koenig, Vice President

Anton J. Wagner, Secretary-Treasurer

Carlo Alva

Bernard Bau

Frederick Eichhorn

Ervin Schulte

Louis A. Fiden, Manager & Butter-maker

COMPLIMENTS OF

Millenocker Implement Company

Case

Allis Chalmers

Minneapolis

New Idea

Gehl-Para Machinery

Binder & Baler Twine, Wire

Tractor Oil & Grease Service

PARTS SALES

ADAMS PHONE 110 MINN.

Stacyville Savings Bank

Complete Banking — Insurance Service

Farm Loans, etc.

WE SOLICIT YOUR BUSINESS

OFFICERS:

Joseph Mayer, Sr., President

Fred Pozza, Vice-President

A. J. Schumacher, Cashier

S. J. Lenzendorf, Asst. Cashier

$5,000.00 Maximum Insurance for Every Depositor

Stacyville Iowa

Osmundson Brothers Implement

Sales and Service

TRACTORS AND TRUCKS

Co. Mut. Ins. Aux Lines

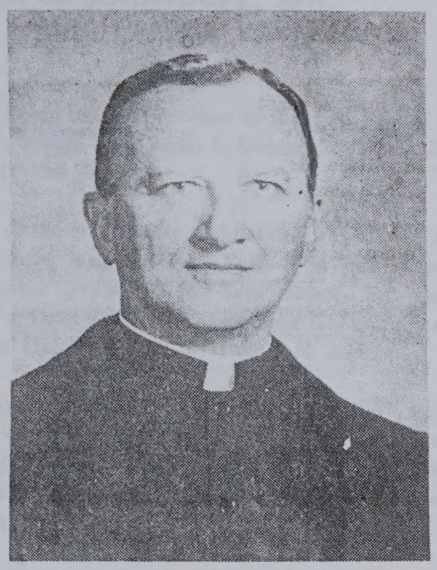
Adams Phone 182 Minn.

This Jubilee Book is a printing product of the combined facilities of the Press-News, Osage, and Grahic Publishing Company, Lake Mills.

Johnsburg

1859 – 1984

Father Robert Herman



Born February 20, 1934 in Tabor, S.D. to Emil F. Herman and Albina [Petrik] Herman. Two older brothers: E.R. Herman, Owatonna, Mn. and Dennis Herman, Byron, Mn. One younger Sister Bonnie [Herman] Behme, Brooklyn Park, Mn.

Moved to Rochester, Mn. in 1935. Went to St. John's Grade School, Rochester and Lourdes High School, Rochester. Graduated from St. Mary's College in Winona, Mn. with a B.A. in Philosophy, [1953-1956]; Catholic University of America, Washington D.C. [1956-1960], M.A. in Secondary Administration and Theology.

Ordained for the Diocese of Winona, May 31, 1960 at the Cathedral of the Sacred Heart by Bishop Fitzgerald.

Attended St. Teresa College, summer of 1972; attended Winona State Graduate School summers of 1973, 1974, 1975.

Assignments: Pacelli High School and St. Augustine Parish, Austin, 1960 to 1963; Cotter High School and St. Stanislaus Parish, Winona, 1963 to 1964; Loyola High School and St. Joseph the Worker Parish, Mankato, 1964 to 1965; Blue Earth, S.S. Peter and Paul Parish and school, 1965 to 1968; Marian High School, Owatonna, 1968 to 1971 and St. Joseph and Sacred Heart Parishes, and St. Francis, Claremont; Pacelli High School, Austin, 1971 to 1976, St. Augustine and St. Edward Parishes, Austin, and Queen of Peace, Lyle; Pastor at St. Mary's, Geneva, and St. Aiden's, Ellendale, 1976 to 1979; Pastor at Sacred Heart, Hayfield, and Our Lady of Loretto, Brownsdale, 1979 to 1981; Sacred Heart, Adams, and St. John's, Johnsburg, July 1981 - .

During 16 years of teaching, primary fields were Religion, Music, Drama, and Latin. As well as being Assistant Principal at Cotter and Pacelli, and Principal at Pacelli.

St. John's Catholic Church
Johnsburg, MN. 1859-1984

To the Parishioners of St. John's Church,

The Faith has been alive and flourishing in this parish for 125 years. Thanks to the groundwork of those first settlers in this area, it is as strong today as it was over a century ago.

The integrity of America is based on the ideals of working hand in hand with God the Creator to bring forth from the earth the fruits of his blessings. In Johnsburg, for 125 years there have been people who see in the bounty of the earth the favor of God.

Even more important than the fruits of the earth, are the fruits of the Church, which has been the very heart of the Johnsburg Community for these many decades. Many generations have gone forth from here as solid citizens of this country, and as God loving members of the Church because of the integrity, honesty and morality of those who lived here before us.

God has blessed Johnsburg because of the goodness of its people. May He continue to smile upon this Parish because the same noble principles that founded it are still alive among its people today.

God Bless You,

Robert Herman

Rev. Robert D. Herman, Pastor

The History of the parish of St. John the Baptist, in Johnsburg, Mn.

The first settlers who arrived in the Johnsburg area came May 1855. Many of the initial settlers came from the German community of Johnsburg, in McHenry County, Illinois. In later years large groups also came from Wisconsin, especially in the area of eastern Fond du Lac County. Others Germans came from elsewhere in Illinois, in addition to a large group of Irish families coming from areas in the eastern United States, mainly New York state. Since Johnsburg itself lies less than a half mile north of the Iowa border, many of the early members of the Johnsburg parish were residents of the area of Mitchell County, Iowa.

The early church in Johnsburg attracted Catholic families from the present areas of Stacyville, Meyer and Wapsi in Iowa, plus the areas of Rose Creek, Adams, and LeRoy in Minnesota.

By 1860, the first Catholic families in the Stacyville area were Nicholas and Anna Huemann; Johan Adam and Christina Blake; Nicholas and Mary Schumacher; and Theodore and Catherine Blonigan. Among the earliest Catholic families in the Johnsburg area, in Minnesota, who appeared in the 1860 census of the first county history were:

Michael & Mary Boland
John & Catherine Fagan
John & Susan Freund
John & Bridget Gallagher
Patrick & Mary Gilligan
John & Gertrude Heimer
Stephen & Gertrude Heimer
Mathias & Christina Huemann
Matthew & Anna Kehrig
Christian & Eva Krebsbach
Mathias & Susanna Krebsbach
John & Catherine Leisenfeld
Peter & Gertrude Leisenfeld
William & Bridget Madden
Lawrence & Margaret Rooney
Mathew & Catherine Rooney
Patrick F. & Margaret Rooney
Patrick M. & Margaret Rooney
Thomas & Mary Rooney
Franz Xavier & Theresia Schmid
Michael & Anna Schmitt
John & Mary Webber

Some of the "firsts" gained by early Catholic pioneers belong to Nicholas Huemann and Johan Adam Blake who were the first settlers in Stacyville Township, Iowa, arriving in May 1855. The first marriage in Adams Township was that of Mathias Krebsbach and Susanna Bantes, which occurred on September 21, 1858. The first white male child born in Adams Township was Mathew Heimer, born on March 29, 1858, to Stephen and Gertrude Heimer. One of the first white girls born in Adams Township was Anna Maria Huemann, born on January 1, 1858, to Mathias and Christina Huemann. And the first Catholic white child born in Stacyville Township was Christina Huemann, born on December 3, 1857, to Nicholas and Anna Huemann.

Patrick M. Rooney was the first teacher in the first school in Adams Township. He taught for District 6, located in Section 22, during the winter of 1858-59.

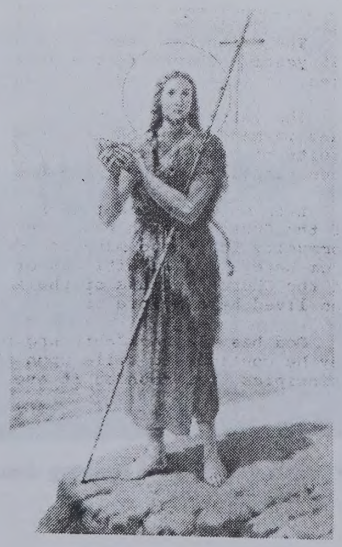
In the early years of the community, Johnsburg was known as Germania. As Johnsburg was never platted, it is not known exactly when the name Germania fell into disuse, but that occurred in the 1880's. Even during the same time Germania was used, the parish was also known as St. John's of Adams.

The first railroad was completed in Mower County in 1867, with a line coming from Iowa and passing through LeRoy to Austin and on to Owatonna and Minneapolis. This line, which later was known as the Milwaukee road, served the new village of Adams, which was platted in 1867.

On November 1, 1857, the first priest visited the Catholic families in Austin. He was Father Michael Prendergast, who traveled from St. Thomas Church in Winona, Minnesota. The following day he said the first Mass in this county. He also visited the Catholic families in Grand Meadow, but no records ever show him visiting Johnsburg.

The first religious services at Johnsburg were held by Father George Keller in 1858, in the home of John Fagan, who lived in Section 28 of Adams Township. In February 1858, Father Keller was appointed the first pastor of Immaculate Conception Church in Faribault, Minnesota. He was the first missionary priest to serve the Johnsburg area Catholics. He also came to Austin and Grand Meadow, with the most frequent visits being once a month and the longest absences being up to six months or longer.

Under the direction of Father Keller, a log church of oak timbers and hand split shingles was constructed in 1859, measuring sixteen by twenty feet. In 1860, an addition was built on to the church, measuring twelve by fourteen feet. This was the first Catholic church built in the county and was named in honor of St. John the Baptist.



St. John the Baptist

The church was built on the farm owned by John and Gertrude Heimer, who donated the use of their grounds for religious purposes.

For the new parish, in April 12, 1861, the bishop of St. Paul, the Most Reverend Thomas L. Grace, acquired title to ten acres of the Heimer farm located in Section 32 of Adams Township.

Coming from Iowa in the early years of the Catholic community were four priests from Festina, who were located at the parish of Our Lady of Seven Dolors. This was also known as "Old Mission", as it was the first church in northeast Iowa. The priests who came, starting in 1856, were Father Louis Decailly, J. Michael Flammang, Henry Feddermann and Frank Hannasch. The last visit was in January 1862, with most of their attention given to the Catholics at Wapsi and Stacyville.

Also coming to this area in the 1860's were priests from Charles City, Iowa. Priests from Spillville and North Washington, Iowa, came in the 1870's to serve the area Catholics, especially in the Stacyville area.

Along with the occasional assistance from the priests in Festina, the most lengthy missionary activity by Father George Keller at Johnsburg was from 1861 to 1866. On July 24, 1861, he baptised seven children, on May 30, 1866, he baptised six children, one of whom was six months old. After that, Father John McDermott of Austin apparently had charge of Johnsburg, but unfortunately the church records are missing for his time in Austin which was May 1866 to January 1868. The rectory at Austin was apparently vacant until November 1869. The last visits by Father Keller from Faribault occurred in 1869, when he came to Johnsburg between May and November. During these five visits, Father Keller was assisted by Father Bernard Baumann. This began twelve years of service to the people of Johnsburg by Father Baumann.

Father Claude Genis arrived at St. Augustine's in Austin in November 1869. He served there until October 1874, when he moved to Faribault. During his time in Austin, he also cared for Johnsburg, as did his successor, Father John Pavlin. Father Pavlin remained in Austin from October 1874 to November 1875.

At the same time, coming from the Church of the Nativity at St. Mary in rural Waseca County, was Father John McDermott, who

Rev. Bernard Bauman [center], 1870.

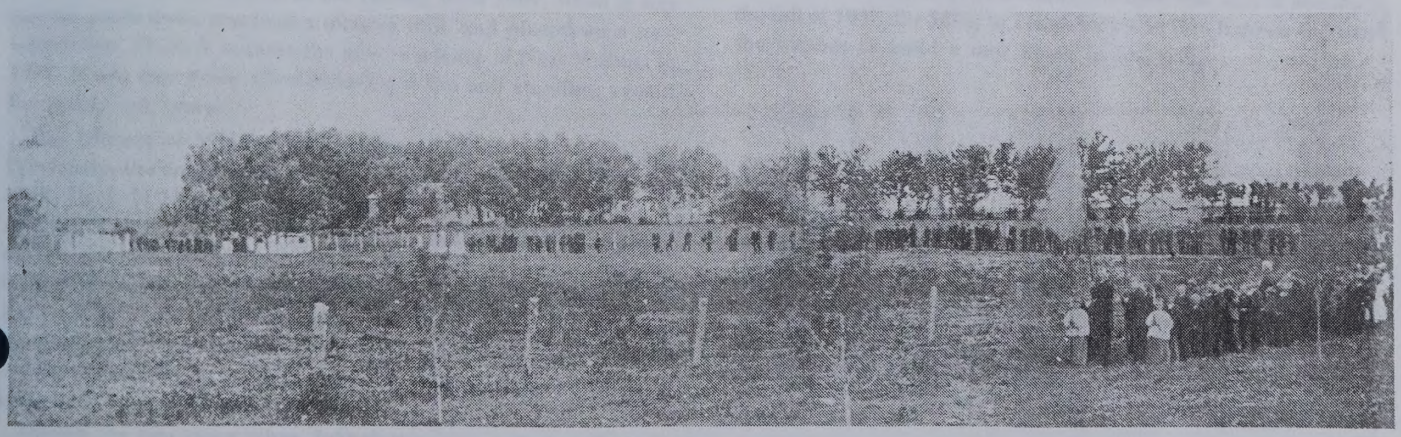
was also the first priest at St. Mary. He served at St. Mary from January 1868 to March 1869, when he was replaced by Father Bernard Baumann. Father Baumann arrived in October 1869, and served at St. Mary and the various missions including Johnsburg until April 1874, when he was transferred to Faribault. In Faribault, from St. Lawrence Church, Father Alois Stecher also served at Johnsburg from March 1873 to April 1874. He was replaced by Father Baumann who again came to Johnsburg from Faribault until September 1874. He did not return to Johnsburg until the following year, when in September 1875, he was appointed as the first resident priest in Johnsburg.

With only one visit to Johnsburg in April 1875, Father Laurence Wieseler came from the Church of the Sacred Heart in Owatonna to administer the sacraments.

It was during the years of the missionary priests that Edward Loftus was baptised in 1868. At that time, the Loftus family lived four miles south of Adams, but later moved to New Haven, Iowa. It was from New Haven that he joined the Jesuit Order and became a priest, where he served until his death in 1918.

In 1874, the first church was completed at Stacyville, and in 1878, their first permanent priest, Father Joseph Hellrigl, arrived and he remained until 1883.

The second church in Johnsburg, a frame structure, was built in 1868, measuring thirty by sixty feet by sixteen feet high. This new church, costing $4,000, included a steeple and bell which cost $300 and a sacristy measuring twelve by thirty-two feet by twelve feet high. The cost of the church was borne by subscription of the parish members.



Johnsburg Parishioners in procession around the church grounds for Rogation Days, which were the 3 days before Ascension Thursday.

Mainstreet - about 1888 - 1st store built 1880. 2nd Church built 1891. 1st Rectory built in 1883.

The first school was constructed in 1874, with Anton Buhr hired as the first teacher. The Catholic Directory of 1877 listed fifty students attending the school. An apartment was made up from the rooms in the back of the school house, and this served as the first home of Father Bernard Baumann when he arrived in 1875. Father Baumann was succeeded by Father Alois Stecher in December 1881, who in turn remained until August 1883. The priest from Stacyville, Father Joseph Hellrigl, served for a few months until December 14, 1883, when Father Nicholas Schmitz arrived.

Two significant events occurred in 1883; the incorporation of the parish and the building of the rectory. On May 25, 1883, the articles of incorporation for the parish of St. John the Baptist were signed by Bishop Thomas L. Grace and Vicar General Augustin Ravoux of St. Paul and Father Alois Stecher, Patrick Gilligan and Mathias Krebsbach of the Johnsburg parish. On March 20, 1884, for $5.00, Bishop Grace transferred title to the ten acres which he purchased in 1861 to the Church of St. John the Baptist.

A parish picnic was held in 1883, and one thousand dollars was raised which was used to construct a new two story rectory, measuring thirty two by twenty four feet. This was the new home of Father Nicholas Schmitz and he remained in Johnsburg until June 1890. This functioned as the rectory until 1909, when it was moved south down the road a quarter mile and placed on a new foundation. There it became the new residence of Nick Weber. In 1981, it was torn down after enduring a fire and standing vacant for nearly ten years.

The Diocese of Winona was created on November 26, 1889. Previously, the entire state of Minnesota was part of the Diocese of St. Paul. In 1886, the first church was built in the village of Adams. Two years later in 1888, the parish in Adams was detached from that of Johnsburg. The first church was constructed in Rose Creek in 1889, and a parish was created there in 1890. Father Schmitz moved to Adams, and Johnsburg was once again a mission church served from Adams. In order to impress on the bishop their desire to retain a priest, the parish built the present church, a brick structure, in 1891.

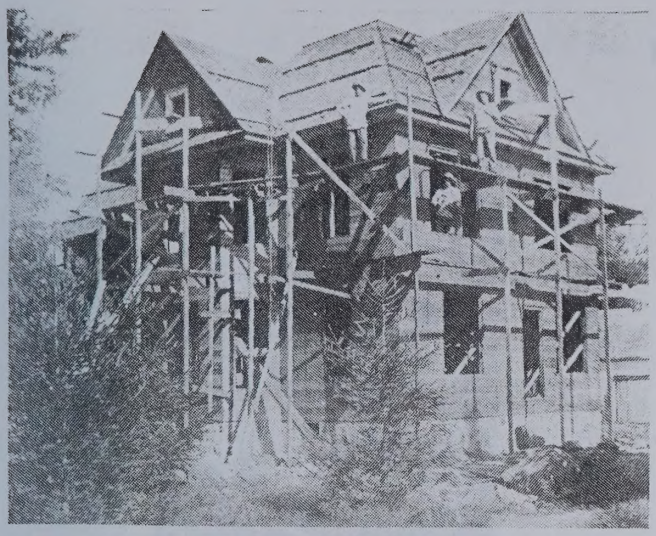
During the two years when Johnsburg was a mission, Father Joseph Goergen from Adams came to the parish until Father Johann Gratz arrived in October 1892. Father Gratz served until April 1894, when Father Victor Schir replaced him.

St. John's Church, "1891"

Under Father Victor Schir, a new brick two story school house was constructed right south of the cemetery in 1905, with the construction cost approximately $5,000. A convent for the nuns was made up on the west side of the school. The first teaching sisters came in September 1904, from the Sisters of St. Francis in Milwaukee. In 1914, the Sisters of St. Francis in Rochester took charge of the school. A matching two story addition was constructed in 1915, on the south side of the school.

When the new school was built, the old frame school was then moved from its site and placed north of the present rectory, where it was converted into a horse barn. The barn was sold at auction in the fall of 1947, for $640, to Frank Falk who tore it down and used the lumber to build a new home in Stacyville.

While the parishioners attend St. John's Church, the blanketed horses rest southeast of the school.



Steve Klapperich, John Mullenbach, John Freund

The rectory was constructed in 1909.

A new, two story rectory was constructed in 1909, on the site of the old one by Father John Dolle, who succeeded Father Schir after his death in 1908. Among the carpenters helping to build the new rectory were Steve Klapperich, John Mullenbach and John Freund. Father Dolle remained until 1914, when Father Fred Reichl was transferred to Johnsburg from Adams. He remained in Johnsburg until 1917, when Father Mathias Graeve came and remained until 1920, when he was moved on to Adams.

Father William B. Bender served in Johnsburg for six months in 1920 and Father Joseph Koch arrived after him and remained until 1930. It was he who constructed the cemetery grotto in 1922. He was replaced by Father Francis Schimek who was in Johnsburg from 1930 to 1939. After his departure, Father Richard Speltz came and remained until 1943, when he enlisted into the military service. Father Herman Boecker came to Johnsburg in 1943, and served until July 1947, when Father James Fasnacht assumed his charge at St. John's.

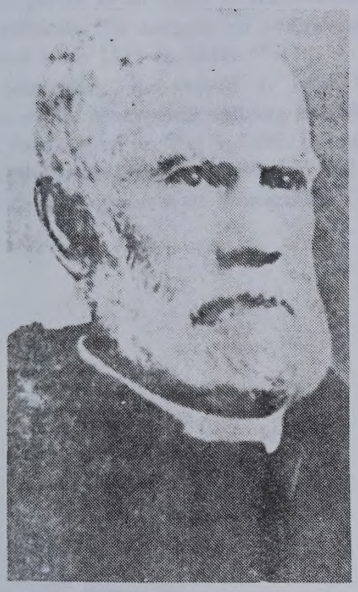
On January 30, 1952, Father George Smith became the priest in Johnsburg, where he served until June 8, 1966. He was replaced by Father Stephan N. Majerus.

On December 1, 1976, Father John Mountain, who had arrived on June 30, 1967, succeeding Father Stephan Majerus, was given a new assignment. With his leaving, St. John's church no longer had a resident priest. Father William Bertrand of Adams was immediately assigned the Johnsburg parish in addition to his duties in Adams. Father Bertrand served until July 7, 1981, when he was replaced by Father Robert Herman, the current pastor at both parishes.

Father Dolle, 1908 - 1914
In the study of the Johnsburg rectory.

The 1st Celebration of "St. John's Day", June 25th with Father John Dolle [center] and the rest of the "Johns" in the Parish. 1909-1914.

PRIESTS



Rev. George Keller, who founded Johnsburg Parish in 1859

Rev. Claude Genis 1872-1874

GEORGE KELLER was born on April 17, 1823, at Hagenau, Alsace, France. He completed his first studies in seminaries in Alsace, and completed final studies in Strasbourg, France. He arrived in New York in June 1854, with six other young seminarians under the leadership of Father Augustin Ravoux. The following September he was ordained in St. Paul by Bishop Cretin.

His first assignments were at Little Canada, and Assumption Church in St. Paul, before arriving at Faribault in February 1858, at Immaculate Conception parish. At the same time in southeastern Minnesota the only other priests lived at Winona, Mankato and Wabasha, with each priest covering a vast territory. After Father Keller left Faribault in May 1870, he moved on to Duluth and served in several dioceses, plus as a chaplain at Lourdes, France. He died on August 11, 1897, at East Farmington, Wisconsin. During his years as a priest, Father Keller was frequently the first priest to arrive at numerous settlements throughout the state. His means of transportation to the distant churches was on foot or by pony. Whatever distance he traveled, he always managed to come back to his parish in Faribault for Sunday Mass.

FATHER JOHN McDERMOTT, also serving as a missionary priest, was born in County Galway, Ireland in 1816. He was ordained at Little Rock, Arkansas, and first served in Minnesota at St. Anthony and Minneapolis. From 1866 to 1872, he came to Johnsburg from his churches in Austin and St. Mary of Waseca County. His other assignments were at Assumption, Litchfield, DeGraff, Forest City and Darwin. He died on November 9, 1887, and was buried at Darwin.

FATHER CLAUDE GENIS was one of the missionary priests who served Johnsburg. He was born in Meximeaux, Ain, France, on October 4, 1838. He became a priest on June 25, 1862, at Brau, France, after completing his studies in France. A year after his ordination, in August 1863 he arrived at St. Paul. Before arriving in Austin in 1869, he served at Dayton, Mendota and Geneva. From Austin he came to Johnsburg until 1874, when he was transferred to Immaculate Conception at Faribault.

After Faribault, he served numerous parishes until his last assignment as the Chaplain at St. Mary's Hospital in Minneapolis, which is where he died on July 27, 1910. He was buried at Calvery Cemetery in St. Paul.

FATHER JOHN PAVLIN served as a missionary priest from Austin to Johnsburg from November 1874 to September 1875. John Pavlin was born in Berkendorf, Laibach, Carneola, Austria, on December 8, 1848. He completed his studies in Austria and Milwaukee and was ordained on March 15, 1873, at St. Paul by Bishop Grace. The other parishes he served at were Long Prairie, Northfield and Faribault, until his death in Faribault on January 11, 1896.

FATHER BERNARD BAUMANN contributed over twelve years of service to the Johnsburg parish. After his ordination on March 30, 1869, in St. Paul, he served as a missionary priest to Johnsburg from his parish in St. Mary of Waseca County and his two parishes in Faribault. His assignment as first resident priest in Johnsburg lasted from 1875 to 1881.

After leaving Johnsburg, he served at Lake Minnetonka, Easton, and again at St. Mary until retiring in 1888 due to ill health. He died at Farmington on May 9, 1898. Bernard Baumann was born in 1842 in Barkenheim, Alsace, France, and moved on to St. Paul, with his first assignment at Immaculate Conception in Faribault.

Rev. A. Stecher 1881-1883

FATHER ALOIS STECHER was the second resident priest in Johnsburg. Arriving there in December 1881, he served less than two years, departing in August 1883. After leaving Johnsburg, he transferred to the Diocese of Newark, New Jersey, where he served as the assistant and head pastor of St. Peter's Church in Newark. He served there for 32 years until his death on April 10, 1916. In 1911, he was given the title of Monsignor by Pope Pius X.

Alois Stecher was born on December 19, 1845, at Graun, Tyrol, Austria. His initial studies were completed in Austria, with his final training in Milwaukee. He was ordained in Milwaukee on December 22, 1872, for the Diocese of St. Paul. His assignments before arriving in Johnsburg were the parishes at Chanhassen, Faribault and Henderson.

FATHER NICHOLAS SCHMITZ came to this country as a child with his parents through the port of New York in November 1868. They settled at Hampton, where he helped on the family farm until 1874 when he began his studies. The home town in Germany for Nicholas Schmitz was Neidenbach, where he was born on January 12, 1857. Father Schmitz completed his studies at St. John's University at Collegeville, and he was ordained on July 26, 1882. His first assignment was the church at Glencoe and its missions.

Rev. Nicholas Schmitz
1884-1890

On December 14, 1883, he arrived at Johnsburg and its missions. He organized the parishes at Adams and LeRoy where he had the churches constructed. Later he moved to Adams from where he cared for LeRoy and Johnsburg. But in 1890 he left and later served at Rollingstone and Oak Ridge. He died in St. Paul and is buried in Rollingstone.

Rev. Joseph Goergen
1890-1892

FATHER JOSEPH GOERGEN served both Johnsburg and Adams from Sacred Heart. Father Goergen was born in Redingen, Luxemburg, on November 12, 1857. He studied at St. Thomas Seminary at St. Paul, and he was ordained there in August 1887. His first assignment was at St. James, and from there he moved to Adams where he served until 1901. He died on February 15, 1907, at St. Mary's Hospital, Minneapolis, Minnesota with his burial at Caledonia.

FATHER JOHANN GRATZ served at Johnsburg from October 1892, to April 1894.

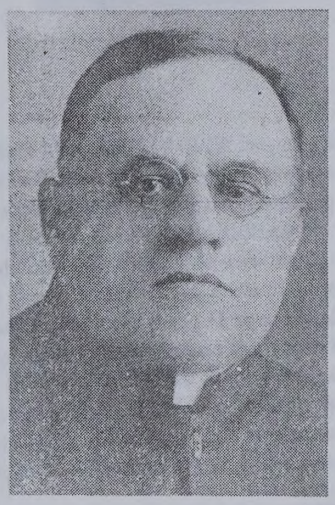
Rev. Johann Gratz
1892-1894

Rev. Victor Schir
1894-1908

FATHER VICTOR SCHIR was born in France on July 21, 1848. He studied in Paris and was ordained on November 17, 1872, and after that he served in the missions in South Africa. When he arrived in this country, he first served in South Dakota. Father Schir came to Johnsburg in May 1894, and served there until he died at St. Francis Hospital in LaCrosse, Wisconsin, and he was buried at Johnsburg.

Rev. John Dolle
1908-1914

FATHER JOHN DOLLE was a native of Darfeld, Germany, where he was born on February 6, 1876. He began his studies in Germany, and completed his education at St. Francis Seminary in Milwaukee. He was ordained at St. Francis in Milwaukee on June 16, 1901, with his service before arriving in Johnsburg at Caledonia and LaCrescent. He arrived in Johnsburg in 1908, and served there until December 1914. He next served at St. Kilian and after that returned to Germany where he died on July 3, 1954.

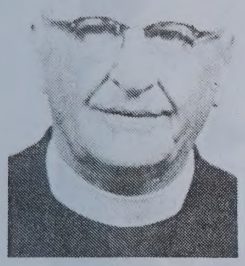


Rev. Fred Reichl
1914-1917

FATHER FREDERICK B. REICHL was born on September 13, 1857, in Rottersdorf, Bavaria, Germany. His studies were completed at St. Vincent's in Pennsylvania and at St. Thomas Seminary in St. Paul. On August 11, 1885, he was ordained at the seminary in St. Paul by Bishop Ireland. Before arriving in Johnsburg, he served at Madison Lake, Heron Lake, LaCrescent, Freeburg and Adams. When he left Johnsburg, he served at the orphanage in Wabasha. He died in Oshkosh, Wisconsin on October 15, 1923, with the funeral and burial at Winona.

Rev. Mathias Graeve
1917-1920

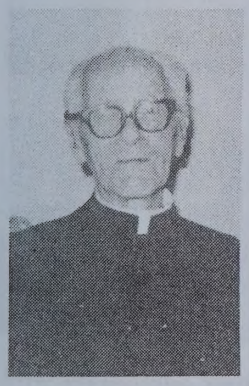
FATHER MATHIAS GRAEVE, a native of Germany, was born at Huetzemert, Westphalia, on July 24, 1876. His education was completed at St. Francis Seminary, Milwaukee, and at St. John's, Collegeville, where he was ordained on June 11, 1903. He was assigned the parishes at Woodstock and Lismore and was assigned to Johnsburg next, followed by Adams and Lewiston. It was in Lewiston that he died on May 29, 1938.



Rev. Joseph Koch
1921-1930

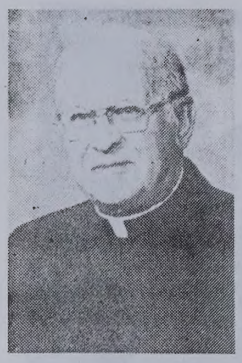
REV. JOSEPH KOCH. In old Austria-Hungary, at the town of Leipa, Bohemia, on August 23, 1881, Joseph Koch was born. He was educated in Rome and Leitmeritz with his ordination on July 15, 1906, at Leitmeritz, which is in present day Czechoslovakia. Father Koch served in World War I as a chaplain and was a prisoner of war in Austria from 1914 to 1915. He arrived in the United States in 1915, and came to the Diocese of Winona in 1916, where he took assignments at Wabasha and Winona before arriving in Johnsburg.

Father Koch also served at Freeburg, Altura and St. Kilian until his retirement in 1954. A well traveled person, in 1947 he took off a year to make a round the world trip. He retired to Germany and died there October 13, 1961, despite his hopes to return to this diocese.



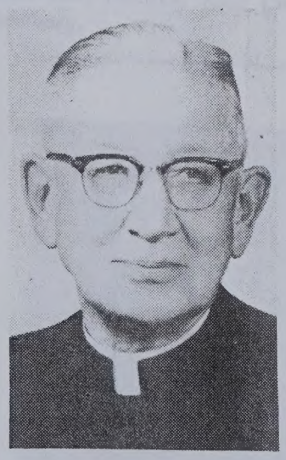
Rev. Francis Schimek
1930-1939

FATHER FRANCIS SCHIMEK. The first native born priest, both of this country and this diocese, was Father Francis Schimek, who was born at Blue Earth on October 25, 1893. His studies were at the St. Paul Seminary and he was ordained at St. Mary's in Winona on June 24, 1922. In addition to his service in Johnsburg, he was at Fairmont, Claremont, Mapleton, Good Thunder, Wilmont, Currie and Carimona. Father Schimek retired in 1962, and presently resides in Austin, where he keeps his own house and passes his time by making nativity sets.



Rev. Richard Speltz
1939-1943

FATHER RICHARD SPELTZ. Serving at Johnsburg in the early 1940's was Father Richard Speltz. He was born at Altura in 1908, and he studied at the St. Paul Seminary with his ordination on June 3, 1933, at the St. Paul Cathedral. Father Speltz served at Caledonia and Austin before arriving in Johnsburg. In 1943, he entered the U.S. Army as a chaplain commissioned as a first lieutenant and was discharged as a captain. His tour of service in the army was in Australia and the South Pacific, and retired from service in 1946. After his return to the diocese, he served at LaCrescent, Dakota, LaMoille, Caledonia and Brownsville where he is presently serving. He was named a Monsignor, and his brother, Father George Speltz, is the present bishop of St. Cloud.



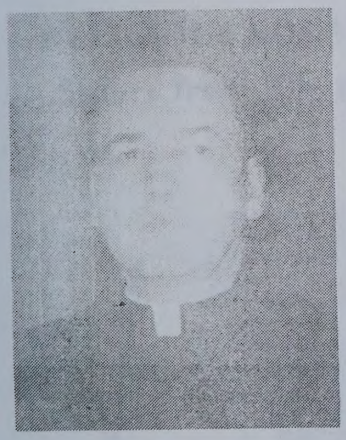
Rev. Herman Boecker
1943-1947

FATHER HERMAN BOECKER was born at Adrian on September 26, 1891. His education for the priesthood was completed at the seminary in St. Paul, with his ordination being on June 12, 1918, at St. Mary's College in Winona. He was an instructor at St. Mary's College and served at the parishes of Altura, Elba, Adams and Heron Lake before arriving in Johnsburg in 1943. When in Johnsburg, he began the devotions on Saturday evenings to Our Lady of Perpetual Help. These devotions lasted until they were replaced by the Saturday night Masses. When he left Johnsburg, he was assigned to Dundee, and also at Blooming Prairie and Fairmont. Father Boecker retired in 1969 to Sacred Heart Hospice in Winona, where he died on March 1, 1973. The funeral was at the Cathedral and his burial was at Blooming Prairie.

Rev. James P. Fasnacht
1947-1952

FATHER JAMES P. FASNACHT served at Johnsburg from 1947 to 1952. Previously, he served at Adrian, Fairmont, Brownsville and Rushford. After his service in Johnsburg he was assigned to Iona, St. Charles and West Concord. He retired in 1980 and presently resides in Madison Lake.

Father Fasnacht was born in 1910 at Madison Lake, with his priestly studies at the St. Paul Seminary. He was ordained at the College of St. Teresa on June 6, 1936, by Bishop Kelly. During his years in Johnsburg, he supervised several remodeling and maintenance projects.



Rev. George H. Smith
1952-1966

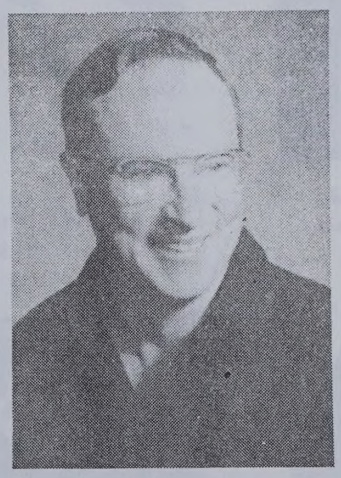
FATHER GEORGE SMITH, a native of Clinton Falls, was born on December 17, 1908. His studies were completed at the St. Paul Seminary, and he was ordained on June 3, 1934, at St. Joseph's Church, Owatonna, Minnesota. Along with his service at Johnsburg, he was at the parishes in Caledonia, Rochester, Geneva, Litomysl, Bath, Claremont, Iona, Currie and Brewster. He also taught at high schools in the diocese, in Rochester Lourdes, Caledonia and Iona.

Perhaps the most remembered activity of Father Smith was his writing career. By the time he left Johnsburg, he had four books published which were usually collections of essays based on Minnesota themes or his own experiences. His writing was launched by a heart attack he had in April 1951, which made a slower paced life necessary for him. On August 21, 1975, he died at Owatonna, and was buried in Freeburg.

Rev. Stephan N. Majerus
1966-1967

FATHER STEPHAN N. MAJERUS had one of the briefest tenures as pastor of St. John's Church. His time in Johnsburg was from June 1966 to June 1967, with his time frequently interrupted by illnesses. When he was ill, priests from Austin would come for Sunday Mass, one of them being Father Charles Quinn. Father Majerus retired from active assignments after leaving Johnsburg, and died shortly after on September 9, 1970. His funeral was at Rollingstone, with burial at his hometown of Bellechester.

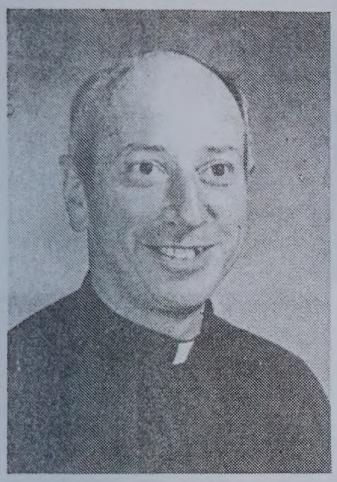
He was born in Bellechester on November 6, 1897, and he studied at the seminaries at Montreal and St. Paul. Father Majerus was ordained on June 16, 1926, at St. Mary's College, Winona. He served at Rollingstone, Adrian, Rochester, Winona, Albert Lea, Geneva, Rose Creek and Iona before arriving at Johnsburg.



Rev. John Mountain
1967-1976

FATHER JOHN MOUNTAIN was the last permanent priest in Johnsburg, and with his leaving Johnsburg on December 1, 1976, the priests from Adams have since cared for Johnsburg. Father Mountain was born at Rochester in 1924, and he completed his studies at St. John's University at Collegeville. He was ordained at St. John's Church in Rochester on May 31, 1958.

Father Mountain served at Winona, Currie, Blue Earth and Lake City, before arriving at Johnsburg. When he departed Johnsburg, he was assigned the parish at Canton. After that assignment he retired and is presently residing in Albuquerque, New Mexico.



Rev. William Bertrand
1975-1981

FATHER WILLIAM BERTRAND was the first priest to serve both parishes at Adams and Johnsburg. A native of Wabasha, he was born there in 1933. After completing his studies at St. John's in Collegeville, he was ordained on May 24, 1959, at the Cathedral in Winona. He was assigned to parishes in Winona, Caledonia, Waseca, Fairmont, Rochester, West Concord and Claremont before he arrived in Adams in July 1975. Father Bertrand left Adams in 1981 when he was assigned the dual parishes of Blue Earth and Guckeen, where he presently resides.

*Rev. Robert Herman
Page 7

RELIGIOUS VOCATIONS

Sisters from this parish

Sister M. Aurelia
Ann Bissen

Sister M. Isidora
Julia Koenig

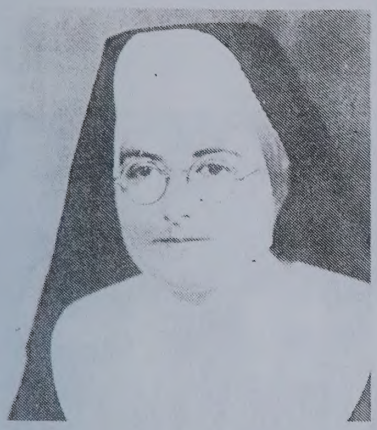
Sister M. Meinrad
Mary Schlaff
Died Jan. 14, 1966

Sister M. Christina
Elizabeth Stephani

Sister M. Leonilla
Magdalen Ullwelling
Died Dec., 1962

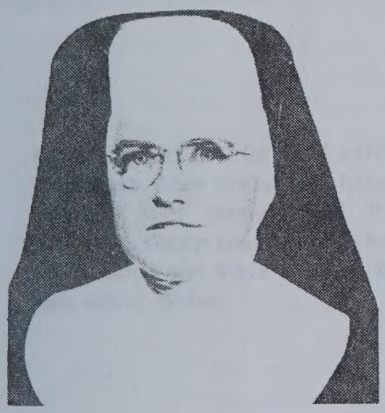
Sister M. Pacifica
Helen Simon

Sister M. Leonarda
Grace Winkels



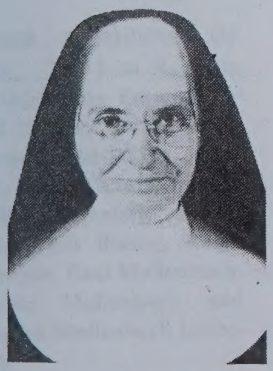
Sister M. Evarista
Julia Bissen

SISTER EVARISTA - Julia Bissen, daughter of Mathias and Margaret [Smith] Bissen, born on September 15, 1913. In 1968 she changed to her baptismal name Sister Julia. She presently resides at St. Rose Convent Health Center.



Sister M. Marydell
Bernice Bissen

SISTER MARYDEL - Bernice Bissen, daughter of Mathias and Margaret [Smith] Bissen born on March 8, 1929. Her Present Statua is Food Service [cafeteria] at St. Rose Convent Health Center.



Sister Aniceta
Julia Kramer
Died Dec., 1963

Sister M. Lucretia
Mary Rauan

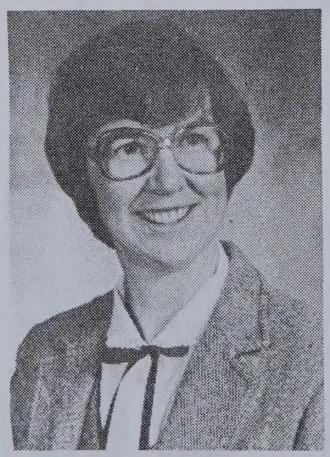
Sister M. Ethelburg
Mary Gilenbach

Sister M. Julaine
Regina Jax

Sister M. Helene
Albina Jax

SISTER JULAINE - REGINA JAX. Parents are Matt and Lenna [Kramer] Jax. She was born on November 17, 1908. For a few years she took care of President Kennedy's sister, Rosemary. Sister Julaine is semi-retired and is at St. Coletta School, Jefferson, Wisconsin.

SISTER HELENA - Albina Jax, daughter of Michael and Elizabeth [Ulwelling] Jax, born on December 10, 1909. She is retired at Milwaukee.



Sister M. Marlys Jax
Marlys Ann Jax

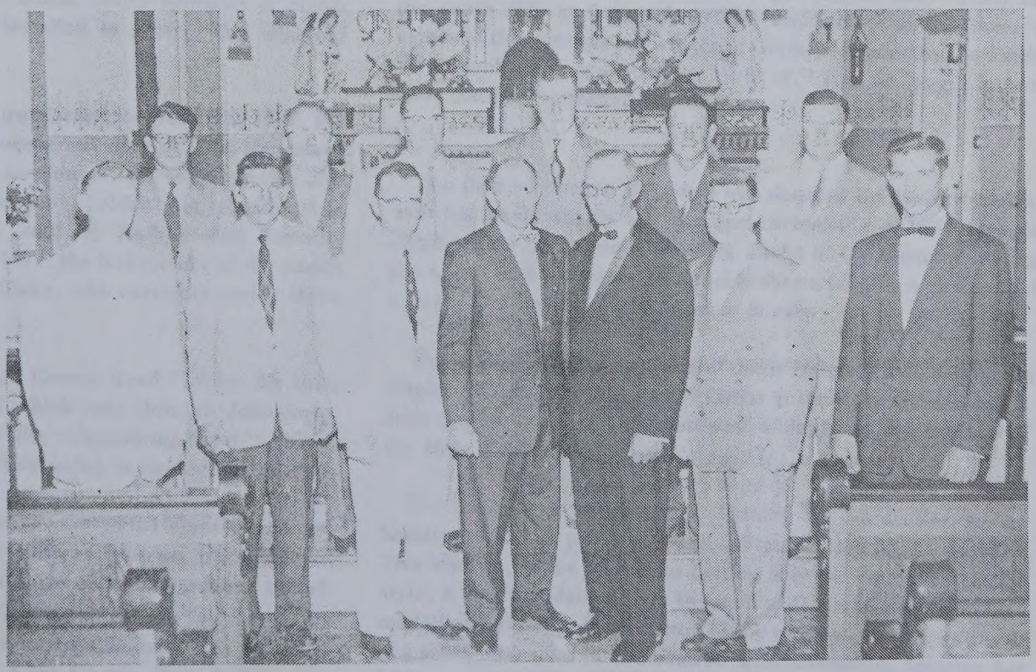
SISTER MARLYS - Marlys Ann Jax O.S.F., daughter of Leo and Martha [Smith] Jax, was born March 6, 1943, attended St. John's Grade School and Adams High School. She now is co-director of RENEW, in the Diocese of St. Cloud.

THE PARISH CHOIR

Front Row: Frank Heimer, Nick Freund, Fred Freund.
2nd row: Matt Steines, John Freund, Director J.B. Steines, Eugene Steines, Mike Engels.
Back row: Stephen Thelen, Matt Krebsbach, Peter Mullenbach, J.C. Mullenbach, M.C. Mullenbach, Pete Mullenbach.

I remember my dad telling about the snuff box J.B. Steines would bring along to Mass whenever the choir would sing. Steines would bring along a tin snuff box [chewing tobacco] to church and would pass it around during Mass. One tin would last the whole Mass. When it came time to spit, they would just spit on the floor which was wood, of course, and rub it in with their shoe! - Fred Bissen.

CHOIR MEMBERS OF THE 1930's: L-R, John S. Freund, Nick Krebsbach, Matt Krebsbach, Isidore Freund, Pete Adams, Josie Heimer, Matt Bissen, Paul P. Mullenbach, Agnes Stute [organist]. Others known to have been in the choir at this time but not pictured are: Steve Krebsbach, Joe Mullenbach, John May, and Albert Weber.



CHOIR MEMBERS OF 1958: Top L to R, Gene Blake, Isidore Freund, Alfred Smith, John Streit, Bernard Ulwelling, Joe Jax. Bottom L to R, Harlan Smith [organist], Robert May, Fred Bissen, Ralph Goergen, Paul Mullenbach, Norbie Mullenbach and Charles Mullenbach [director].

PROPERTY

Another property dealing of the parish was the purchase of the small lot of nearly one third acre which was across the road from the church. This was purchased from Lawrence and Carrie Majerus on May 3, 1939. The house which stood on the property was taken up and moved to Rose Creek, where it stands today. This house was the last residence of John B. Steines and his wife, Anna. "Pop" Steines, born in Luxemburg, was a teacher who studied music in Europe, and he arrived in the United States in 1885. In 1900, he located at Johnsburg where he stayed three years to teach school and lead the men's choir. He moved on to Wisconsin, and in his final years he returned to Johnsburg, where in his retirement he again led the men's choir. He died on March 15, 1930, with his wife dying the following December, with their burials in Johnsburg. During his time he was considered by many to be among the best choir directors in the Midwest.

Isidore and Catherine Freund donated to the parish a piece of land starting just south of the schoolhouse, and extending to the west end of the church property. The land, slightly over one third acre, was given on June 25, 1958.

Recent changes and improvements to the church property began in 1956, when the church and school were tuckpointed, and a new boiler was installed. An addition was built on the rear of the school to provide indoor sanitary facilities in 1958. Also, in preparation for the upcoming centennial, in 1958 a new well was dug and a new kitchen was installed in the basement lunch room of the school.

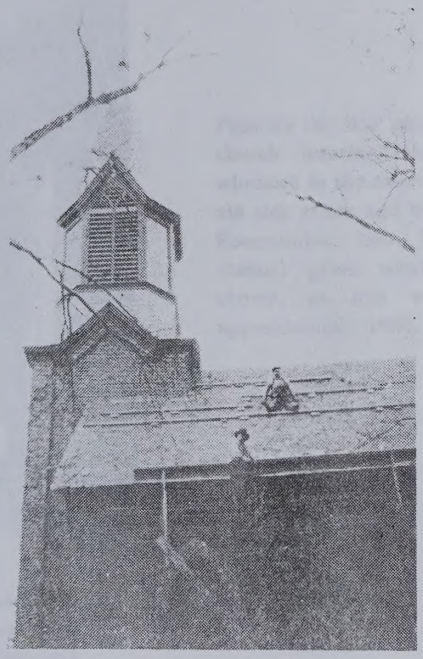
The church steeple was repaired in 1965, with Wagner Construction of Austin hired as contractor for $9,360. The church interior underwent redecorating in 1978, with Walt Adams of Stacyville hired to paint the entire interior. Carpet in the church aisles and a new organ were installed that year, with total costs approximately $8,000.

In 1981, the stained glass windows in the church were cleaned and repaired by a firm from Winona. Storm windows of highly impact resistant plastic were installed to protect the windows and reduce winter heat loss.

Of the most recent property transaction on June 19, 1977, the furnishings of the rectory plus numerous articles from the school and church were sold at public auction. At the same auction, the north five acres of the church property, which was rented out as pasture over the years, was sold to Nathan and Dorothy Mullenbach. On November 17, 1977, the last rectory of the parish was sold to Kevin and Denise Blake, who currently reside there with their family.

During 1982, the county rebuilt County Road 7, from the state line to Adams. This is the road which runs through Johnsburg, and is known by most people as the "Johnsburg Road." This is scheduled to be paved in 1984, beginning in the middle of July.

Two centenarians of Johnsburg are Josephine Thelen, who was born on March 24, 1883; and Mary Adams, born on September 12, 1883. Both, as girls, were classmates at the Johnsburg school. Josephine, a member of Sacred Heart, still lives in her own home in Adams, and Mary, the oldest member of St. John's, is presently a resident of the Adams Health Care Center. Both ladies were baptised at the church in Johnsburg.



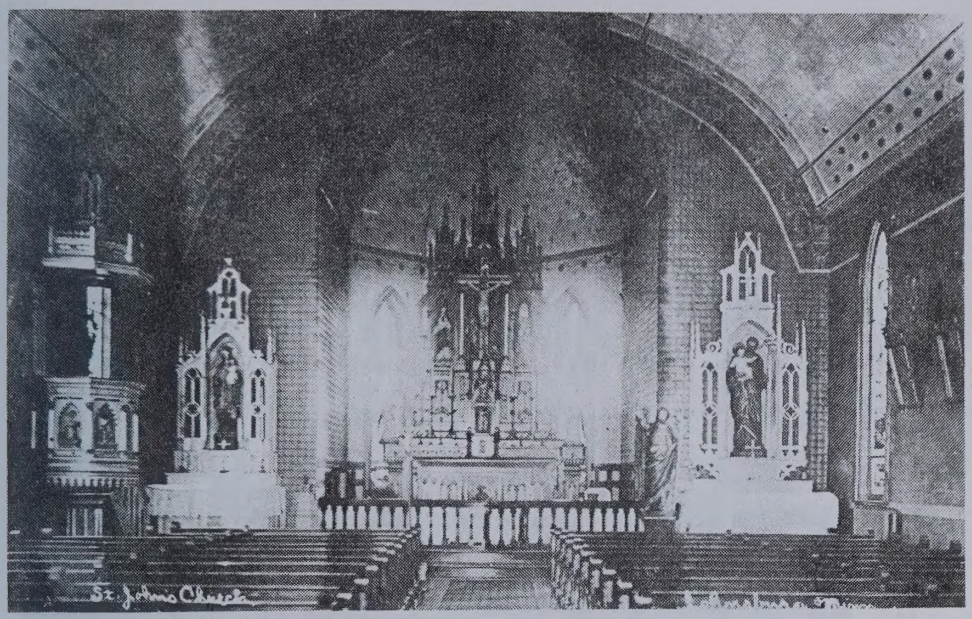
Repairing Roof

The most beautiful feature of the church is the stained glass windows. These windows were not installed until 1902 when funds became available. An early photo of the church shows the windows to be of clear glass, with a later photo showing the east window on the south side as being clear. The inscriptions of the donor's names of the windows are written in German, headed by the words "Geschenk von" which means "Gift of." It is no longer known what company installed the windows.

The first window on the north was donated by Andrew Smith, with his name shown as "Andreas Schmitt". A full scene is displayed on the window, showing Christ at Gethsemane during the Agony in the Garden. An angel is shown holding a chalice and a host. The border of the window is ruby.

The second window is a gift of John Heimer, and it is a full display showing the baptism of Christ in the River Jordan by St. John the Baptist. A dove is overhead, which is an embodiment of the Holy Spirit. This is with a ruby glass border.

The third north window was donated by the Ladies Rosary Society, with their name shown as "Frauen Rosenkranz Verein". This window, with a blue glass border, is in the double medallion style. A small medallion is in the arch of the window and a large medallion below it is in the center of the window, having a portrait of a saint. The saint in this window is St. Elizabeth, showing her holding a basket of three roses and wearing a purple robe.
robe.

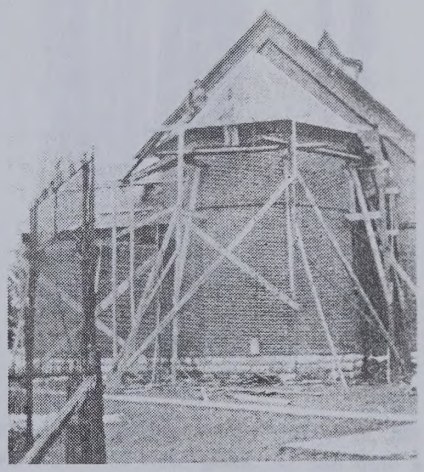


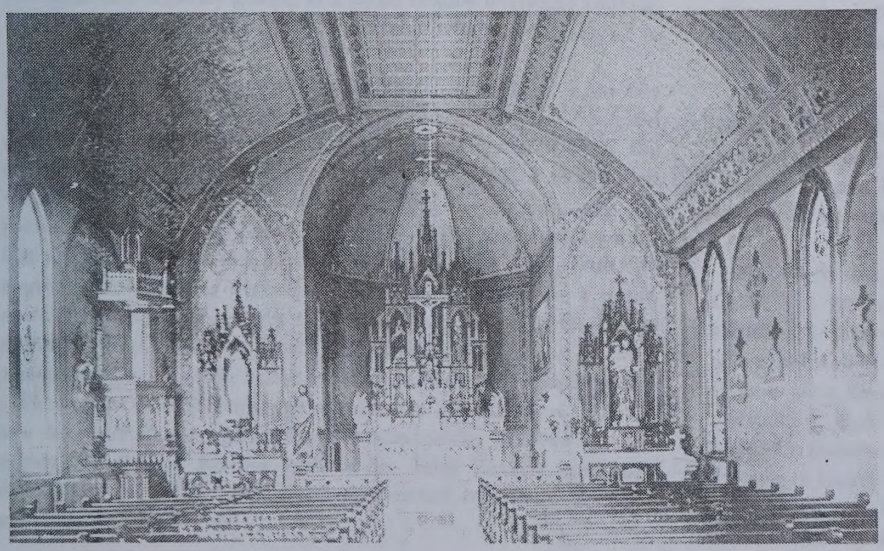
Possibly the first photo of the church interior, shows the windows in the sanctuary, the old side altars and the curved Communion rail. The new stained glass windows are shown, so this was from approximately 1900.

The fourth window on the north was donated by Carl Stute. It is a double medallion with a portrait of St. Aloysius Gonzaga, the patron of youth. It shows him dressed in a white surplice and gazing intently at the crucifix he is holding. Ruby glass borders the window.

The first window on the south shows the Blessed Virgin as Our Lady of Seven Sorrows. Her heart is exposed, and is pierced with seven tiny swords. A gift of Maria Schumacher and Franz Winkels, the window has a ruby border and covers the full window.

The donor plate is now missing, but either Peter or John Bissen donated the second window on the south side which has a blue border. It is a double medallion showing a statuette of the Blessed Virgin holding the Christ Child. They are both in long robes and she is crowned. The statue is titled at the base in Latin reading "Consolatrix Afflictorum" which means Consolar of the Afflicted.





This picture postcard, dated with a 1914 postmark, shows many new interior features. Among them are side altars, the Communion rail, the stations of the cross, a religious painting above the sacristy door, and the bricked over windows in the sanctuary. Note the very elaborately painted walls and ceiling, and the old tin plate ceiling and sanctuary wainscoting.

Church interior from the 1937 redecoration, showing the new tabernacle.

The men's choir, the Cecilien Society, donated the third south window. A blue border frames the double medallion window with a portrait of St. Cecilia. St. Cecilia is shown with a small organ in her arms, identifying her as the patron of music.

The Cecilian movement, which started in Germany in the nineteenth century, was an effort to bring back simple church music, as opposed to the more worldly music which dominated the previous century.

Anton Mullenbach, Anton Koenig and John Kloeckner were the donors of the fourth window on the south. A double medallion window with a ruby border, it shows St. Anthony of Padua holding the Christ Child.

In the Sanctuary, on the south wall, is a window given in remembrance of Mrs. Peter Ulwelling. It portrays three persons as the souls in Purgatory gazing at a large chalice overhead containing a large host and with the blood of Christ flowing out of it.

When the church was built, two windows were placed in the two diagonal west walls of the sanctuary. These were later bricked over and a new window was made on the south wall of the sanctuary. The two windows removed were installed as the east windows on the north and south sides of the church, and are partially hidden by the balcony. Both windows are double hung, but are now non-operative. Each is trimmed in gold, with the south window having a chalice and a host painted on a round section of glass. The north window, of the same style, has a monstrance with an exposed host. The painted glass in each window is now so badly faded, the work has nearly disappeared.

The cost of the windows was indicated in old church records as one hundred dollars given for the window by Andrew Smith, eighty-five dollars for the window by John Heimer, and also eighty-five dollars for the window donated by Franz Winkels and Maria Schumacher.

The remaining windows in the church, in the bell tower, the balcony, and the sacristy are all of clear glass. At one time a window on the west wall of the sacristy was bricked over.

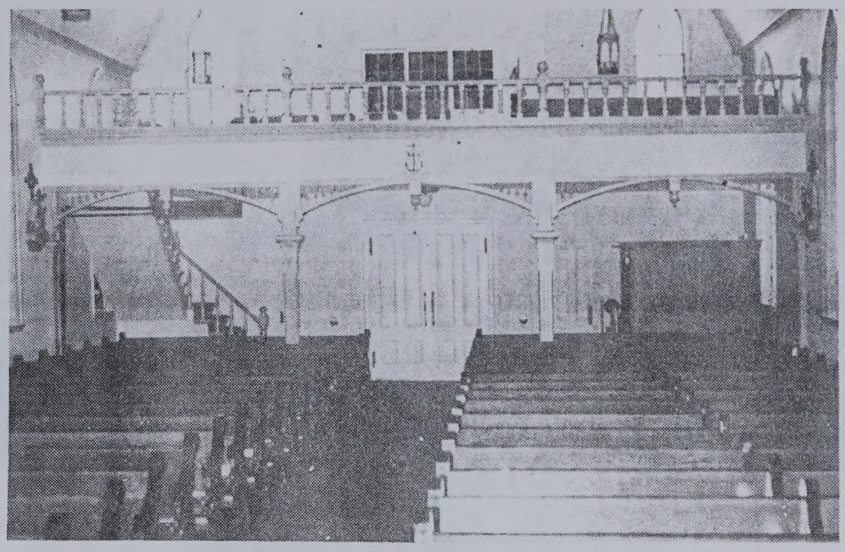
The main church windows are thirty-two inches wide and are eleven and a half feet tall. The window in the sanctuary is three feet wide by nine and a half feet tall.

The south altar, a wooden structure, displays a statue of the Blessed Mother holding the Christ Child. Wearing a crown, she is holding a scepter with her right hand and Christ is holding an orb. The bottom panel in the altar shows St. Joseph at the moment of his death attended by Christ and the Blessed Mother.

The north altar has a statue of St. Joseph holding the Christ Child. The Annunciation is depicted in the bottom altar panel, showing the Blessed Virgin and Archangel Gabriel. The two side altars replaced two earlier altars which were donated to the Wapsi Church after their church burned down.

Reaching high into the sanctuary is the main altar. A large crucifix is in the upper center of the altar, with a statue of Christ as the Sacred Heart on its right. At the left of the crucifix is a statue of St. Anne with Mary, the Blessed Virgin, as a small girl which was donated by the Mathias Kehrig family.

Photo Right - View of the back of Church.
Bottom Left - The Pieta
Bottom Right - View of the front of Church.



Two angels in prayer are at the extreme ends of the altar. The bottom panel of the main altar shows Christ as the Sacred Heart holding an open book upright with the letters alpha and omega on its pages. A large gold tabernacle on the altar was a gift of Andrew and Anna Smith. Gold leaf decorates the carvings of the altars, with the wood finished in natural colors. The current front altar and podium are of modern design and are constructed of oak. In 1895, the statues were apparently installed and purchased from the Hackner Company in LaCrosse, Wisconsin.

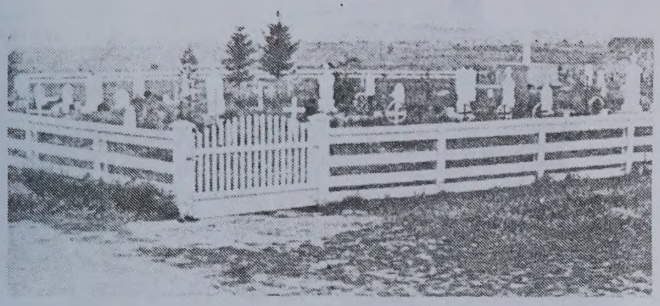
Also in the sanctuary is a small statue of St. Therese Martin of Lisieux, the Little Flower. [Photo left.] On the walls of each side of the main altar are small relief figures of the four evangelists. Small faces of cherubs line the top of the sanctuary walls, with a dove, a symbol of the Holy Spirit, on the ceiling directly above the tabernacle.

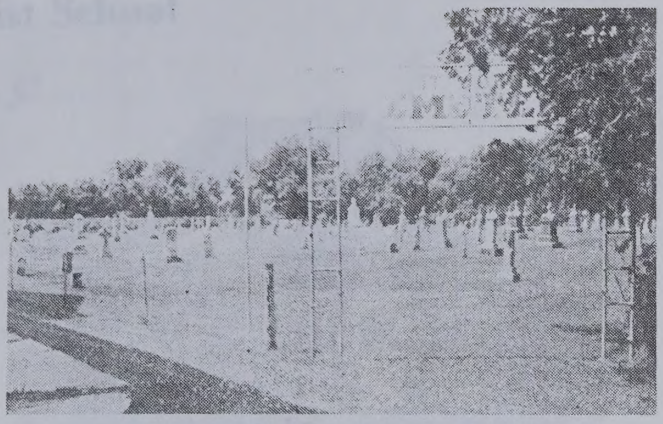
There are thirty-four pews in the church, constructed from oak. Each pew has walnut used as trim on the ends of the pews and on the center divider. A small numbered brass plate is on each end of the pews. They are left from the days when families would bid on a numbered pew at an annual church auction for pew rent. The communion rail was removed from the church and sold during the 1977 auction. When the church was first built, a curved communion rail was in the sanctuary.

Against the south wall, near the altar, is a pieta - [Bottom left] made of plaster. This once was in the sanctuary, but has been placed in the spot where the pulpit once stood. Fourteen stations of the cross line the walls on both sides of the church. The figures, made of plaster, are painted in bright colors and are supported by a large walnut cross. In old photos of the church interior, these figures were not shown, but instead the stations were depicted in large framed pictures. In the rear of the church, a modern confessional is on the south side, donated in memory of Philip and Mary Kramer.

The church interior, in the latest redecoration, is painted in a light cream with the trim in gold. Blue carpet covers the sanctuary and sacristy floors, with a brown tone carpet in the aisles.

The exterior of the church is of red brick, with limestone for the foundation, window arches and sills. The church itself measures ninety-seven feet long by thirty-seven feet wide. The sacristy measures fifteen by sixteen feet wide.





ST. JOHN'S CEMETERY AND GROTTO

There is no certain date as to when the Johnsburg cemetery was established. The church property was purchased in 1861 by the Bishop of St. Paul, so it is very probable that the first burials occurred shortly afterwards. Before cemeteries were established in the pioneer days, it was common practice to bury the dead on the home farm.

The cemetery is situated on the north side of the old school house, and is west of the church and old rectory. In years past, the cemetery was enclosed by tall, stately fir trees on all sides except the south. Most of the trees have succumbed to age over the past years, with now only a few remaining on the east front.

The southeast quarter of the present cemetery was the original cemetery. Most of the original stones or markers are now gone, but some of the remaining ones show dates from the early 1870's. Many stones in the cemetery have the inscriptions written in German. In the center of the cemetery, on a slight mound, is the burial site of Father Victor Schir, a former pastor of the parish. He is the only priest buried there, and a large grey granite cross marks the grave.

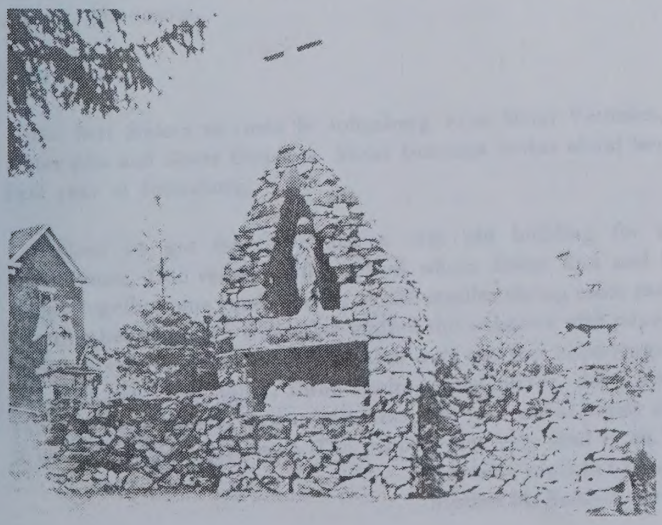
The cemetery is the burial grounds for the parish and is presently governed by a cemetery association with Nathan Mullenbach and Cyril Smith current officers.

Two narrow flower beds were once constructed in a semi-circle from the ends of the grotto to the cemetery fence. The edges were lined by stones which the school children brought from home. During Corpus Christi, a procession would move from the church to the school playground and around church grounds where portable altars were placed. The procession would end at the front of the grotto, freshly decorated with flowers, where final benediction would end the ceremonies. Throughout the procession, little girls dressed in white communion dresses, would scatter flower petals from baskets along the route.

Facing the east is the most prominent landmark of the cemetery; a large stone grotto located on the east edge of the cemetery grounds. In the center of the grotto is a figure of Christ lying in repose. Above Him, in a niche, stands a statue of Mary, the Mother of Christ. On top of two low flanking walls are statues of two angels, facing the center of the grotto. An inscription on the front of the grotto reads, "Blessed are dead who die in the Lord."

The grotto was constructed by Father Joseph Koch in 1922. Assisting him were schoolboys and an area man, Anfin Olson, who split the stone which were collected from the area fields and river.

Total cost of the grotto, including the statuary, was $461. Among the men who hauled stone were Leo Emanuel and Jacob Schmitz. Donors for the statues were Mrs. Christian Landherr, Mr. and Mrs. Andrew Smith, Mrs. Peter Joseph Krebsbach, Eva Stephani and Nick and Joseph Ulwelling. Other grotto fund donors were Anna Mullenbach, Henry Heimer, Mrs. John Fasbender and Peter Jax.



St. John the Baptist School

ST. JOHN THE BAPTIST SCHOOL - 1984

The first parochial school at Johnsburg was a frame structure erected in 1874. It was used as a school and also served as a Pastor's residence. Classes were taught by laymen during those years. Children attended school for only two or four years. Among the lay teachers recalled by local people are the following: Math Schneider, Anton Buhr, Mr. Welta, Mr. Korb, Jacob Krebsbach, Mr. Garman, Arnold Bertram, Fred Rehm, and J.B. Steines.

In 1904, the Sisters came to Johnsburg from the Motherhouse in Milwaukee, Wisconsin. How happy and proud the families were to have Sisters come to teach their children.

The following letter received years later from the Milwaukee Franciscan Sisters tells of their first year in Johnsburg.

Sisters of St. Francis of Assisi
Milwaukee 7, Wisconsin
February 26, 1949

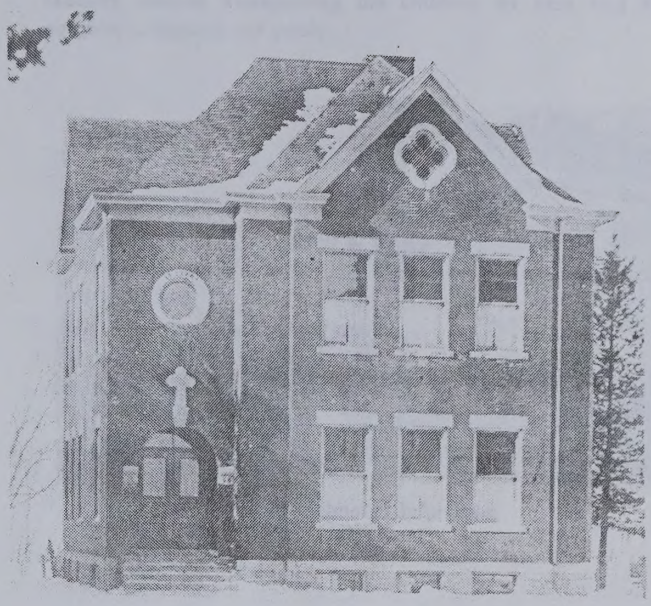
Sister M. Rupert
St. John's Convent
Adams, Minnesota.

Dear Sister,

The first Sisters to come to Johnsburg were Sister Veronica, Sister Rita and Sister Gonzaga. Sister Gonzaga writes about her first year at Johnsburg.

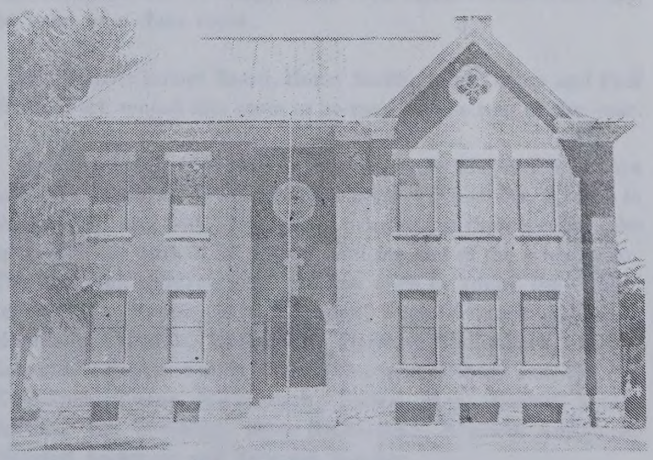
"When we got there we had a very old building for a schoolhouse. One room for the school where Sister Rita and I taught together, one small kitchen, a still smaller dining room and two tiny bedrooms. In winter we stuffed the windows with paper and rags that the snow would not blow over our few belongings. We had one small table, three chairs, three plates, cups and saucers, three knives, spoons and forks. But we were as happy as if we owned the whole town. The people were very kind to us."

Sincerely yours in Christ,
Mother M. Bartholomew



ST. JOHN'S SCHOOL - BUILT IN 1905

This brick building was erected in 1905, and served as both convent and school. The Sisters must have felt they owned the whole world by now with their new convent. By the year 1914, the Sisters of St. Francis from Rochester came to teach. The school enrollment had increased from sixty to eighty pupils, which prompted the parish to add a new wing. This enlarged the school to about twice the original size. While the new wing was being added, the seventh and eighth graders for three months sat on the floor in the eight by eight foot hall while Sister stood all day. Classes were now held in three rooms with another room serving as a Chapel where Mass was offered in the winter months. The children nearly filled the chapel, with some room for adult parishioners.

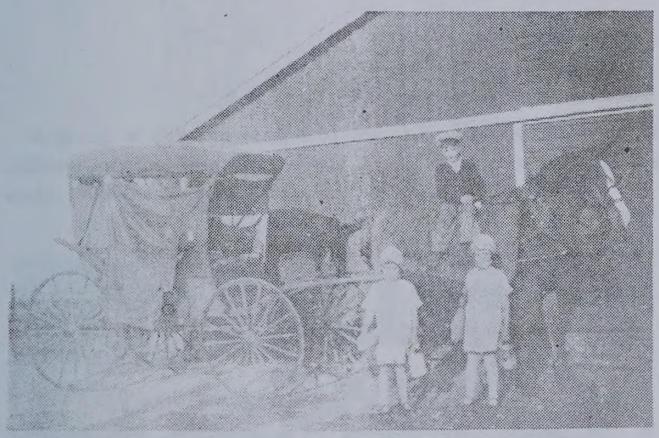


New Addition - "1915"

The Sisters were not immune from illness. In 1922 Sister Felix had her appendix removed in the Sister's house. While recuperating, pupils were allowed to quietly go to her living quarters and visit her one at a time.

In 1925, the parish raised money to buy a black Model T Ford with a round back window for the Sisters. Sister Rosina, the principal, was the driver. According to a parishioner, a good horse with a buggy could pass her because she broke no speeding records!

School Bus of 1926; Maudie, Ralph, and Herman Goergen.



Horse and Buggy School Days
Fred, Margaret, and Martha Bissen

Most families had their own form of transportation, a buggy, wagon, or sleigh. Usually, the oldest one would drive the horse or team of horses and maybe give rides to the neighborhood children who walked to school. The horses were often tested for their speed to decide who owned the fastest one. Many times it caused small disasters and even a few tears.

The horses were stalled in barns in the village. That gave the boys a chance to go feed their horses during the noon hour with the help of their friends. The boys enjoyed their hangout, mostly to tease and brag that my horse is better than your old nag, or to play pranks like hiding parts of the harnesses or bridles. Finally, the Sisters decided it took only one boy to feed the horses.

By the mid 1940's, the horse and buggy days ended. Most families started transporting the children by cars and some neighbors formed car pools.

Public School of Johnsburg

In 1924, a public school was erected in Johnsburg by Districts 72 and 6 across the road from the Catholic School. The first and second graders were taught here by lay teachers. [photo above]. One of the many groups of children that attended the school. The first row from the left, Roger Gerber, Eugene H. Heimer, Anna Marie Landherr, Gladys Goergen, Duane Huemann, Marvin Heimer and Lorraine Mullenbach. Second row, Gerald Smith, Cleo Ann Mullenbach, Elden Huemann, Veronica Mullenbach, Nathan Mullenbach, Julaine Kloeckner, Gerald Kramer, Joanne Miller and John Freund. Third row, Glen Heinzerling, Gale Peterson, Phylis Heinzerling, Earl Heinzerling and teacher Miss Marcella Mantel.

This school house burned completely before it was noticed by any of the local people. It was impossible to save any of it.

The following week members of the parish and the district board helped prepare the basement of St. John the Baptist School for a lunch room so that the former lunch room on the second floor could be used as a class room.

The District School Board, Henry Smith, John Thome and Paul Mullenbach rented this room to be used for the rest of the year.

On January 26, 1948, eleven days after the fire, nineteen boys and girls who formerly attended the District School No. 6, came to St. John's School with Mrs. Melvin Schwartz as their teacher. She continued her work at St. John's until the end of the school year. The following children were the last ones to attend the district school, Rita Bissen, Angela Freund, Doris Heinzerling, Lanny Huemann, Virginia Krebsbach, Darlene Mullenbach, Louise Schneider, Eugene Smith, Dianne Goergen, Richard Jax, Eugene Kloeckner, Duane Mullenbach, Robert May, Harlan Smith, Barbara Ann Ulwelling, Dean Heinzerling, Kenneth Anderson, Wendell Anderson and Deborah Loecher.

BURNED OUT SCHOOL HOUSE - 1948

Sitting, Roger Gerber, Lorraine Mullenbach and Cleo Ann Mullenbach. Standing Gerald Smith, Nathan Mullenbach and Alfred Mullenbach. Looking over the ruins.

A group of children taught by Mr. J.B. Steines consisted of different grades. This was prior to the Sisters arrival, around the early 1900's. No record has the names of the pupils.

Class of 1908, one through four, were taught by Sister M. Priscilla. She taught German in the forenoon and English in the afnoon. This classroom was on the second floor.

1st row, back seat, R-L: Rossella Mullenbach, Bertha Jax, Margaret Mullenbach. 2nd seat: Julia Goergen, Hilda Mullenbach, Mary Rauen. 3rd seat: Adelia Heimer, Katie Goergen, Lorena Mullenbach. 4th seat: Elizabeth Rauen, Gertrude Kloeckner, Margaret Kramer. 2nd row, back seat R-L: Edward Heimer, Henry Rauen, Carl Steiger. 2nd seat: Alfred Heimer, Isidore Goergen. Nicholas Koenigs. 3rd seat: Leo Loecher, William Bissen, Albert Smith. Last row: Albert Weis, Edward Weis, John M. Mullenbach.

CLASS OF 1925

Sister Cajetan, Isabelle Rauen, Magdalen Mullenbach, Julia Bissen, Marcella Matheis, Celesta Mullenbach, Alvina Smith, Lawrence Weisensel, Margaret Gerber, Norbert Mullenbach, Leo Loecher, Regina Bissen, Clem Goergen, Amelia Smith, Bernard Dorr, Magdalen Jax, Victor Ulwelling, Magdalen Goergen, Anthony Smith, Alvina Kloeckner, Mathew Adams, Leo Ulwelling, Gregory Smith, Edward Bissen.

CLASS OF 1929

Bottom left, Ray Smith, Walter Krebsbach, Alois Bissen, Joe Dorr, Gilbert Mullenbach, Fred Bissen.
Middle row, Martha Bantes, Cecelia Matheis, Angela Kloeckner, Lucille Smith, Marita Smith, Helen Gerber, Martha Rauen, Dorothy Smith, Velma Matheis, Irene Miller, Ann Miller.
Back row, William Schneider, Roy Smith, Ralph Goergen, Ed Mullenbach, Sylvester Stolzenberg, Greg Jax, Greg May, Leo Schneider, Ed Weber.

1st row: Marvin Smith, Eugene Kloeckner, Albert Smith, Richard Jax. 2nd row: Donald Smith, Rosemary Heimer, Barbara Ulwelling, Dianne Goergen, Duane Mullenbach, Mary Freund.
3rd row: Jurine Mullenbach, Harlan Smith, Richard Goergen, Lloyd Loecher, Robert May, Barbara Mullenbach.
4th row: David Smith, Raphael Freund, Clifford Schneider, Ronald Goergen, Erland Smith.

Front row: Mary Jax, Dorothy Landherr, Darlene Thome, Barbara Mullenbach, Bertilla Freund.
2nd row: Marlyn Emanuel, Dorene Huemann, Virginia Smith, Mary Ann Huemann.
3rd row: Raphael Freund, Sheldon Heimer, Denny Heimer, Eugene Heimer, Terry Huemann.
4th row: Wayne Mullenbach, Charles Mullenbach, Sistar M. Marilla, Kenny Goergen, Clifford Schneider.

1st row L-R: Ann Marie Landherr, Gladys Goergen, Julaine Kloeckner, Lorraine Mullenbach, Jeanette Rech.
2nd row: Gerald Smith, Veronica Mullenbach, Clec Ann Mullenbach, Duane Huemann, Alfred Mullenbach.
3rd row: Nathan Mullenbach, John Freund, Roger Gerber, Marvin Heimer, Elden Huemann.
Back row: Clem Heimer, Melvin Thome, Cliff Mullenbach, Del Freund, Sister Rupert.

1961 Classes 3rd through 8th
1st row L-R: Marlys Brown, Gary Smith, Joe Krebsbach, Grace Blake, Janet Mullenbach.
2nd row: Lenny Jax, Denny Mullenbach, Janice Hemann, Randy Emanuel, Tom Mandt, Peggy Thome.
3rd row: David Jax, Mary Blake, David Krebsbach, Donna Kramer, Dick Matheis, Linda Mullenbach.
4th row: John Goergen, Dale Bissen, Gary Thome, Keith Small, Shirley Bissen, Connie Smith, Jim Rauen.

1st row: Howard Bissen, Lucy Goergen, Jim Smith, Beverly Blake, Helen Jax, Ronnie Small.
2nd row: Ronald Hemann, June Bissen, Emily Smith, Ann May, Maynard Huemann, Shirley Matheis.
Standing: Melvin Mullenbach, Larry Smith, Lois Blake, Roger Jax, Lois Small, Billy Ulwelling, Norma Brown, Joe Goergen, Kenny Rauen, Sharon Ulwelling, Larry Mullenbach, Adry Huemann, Robert Jax, Beverly Brown.

2nd Grade Class May 1961:
Left to right: Rick Mandt, Darwin Small, Gerard May, Lucy Mullenbach, Eloise Bissen, Ramona Thome, Paul Lammers, James Kramer, Bradley Emanuel, Sam Mullenbach.

GRADUATION CLASS OF 1913

Seated L to R: Julia Goergen, Bertha Heimer, Isidore Freund.
Standing: Sister Meinrod, Odelia Heimer, Father Dolle.

FIRST COMMUNION

In the spring of the year, around the month of May, the Sisters had the children readied for their First Communion. It took many weeks of preparation with the Pastor's assistance. Finally, the day came. The girls were in their white dresses and veils, the boys in their dark or white suits. All had shining faces with every hair in place. What a sight to behold and many happy memories!

FIRST HOLY COMMUNION - 1919

1st row: Marie Smith, Marcella Ulwelling, Caroline Mullenbach, Rosina Bissen, Arthur Bissen, Carl Jax, Nick Smith, William Smith.

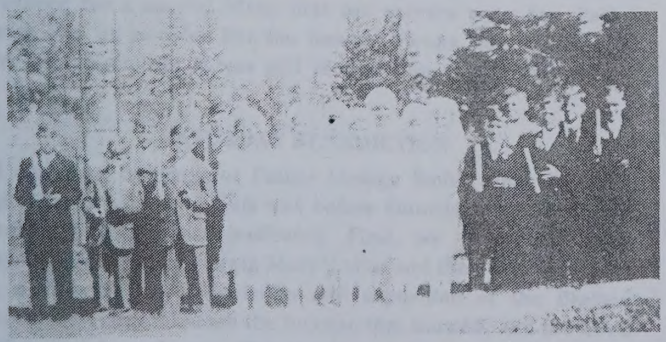
2nd row: Albina Jax, Leona Smith, Rufina Mullenbach, Armella Mullenbach, Raymond King, Clarence Gerhart, Chrysanthus Mullenbach, Bernard Ulwelling.

3rd row: Hedwig Ulwelling, Malinda Mullenbach, Hedwig Heimer, Art Rauen, Alfred Smith, Math Ulwelling, Alfred May.

4th row: Martha Smith, Regina Jax.

5th row: Pauline Klapperich, Agnes Goergen, Father Graeve, Magdalen Loecher, Leo King, Erving Brown, Edward Jax.

Top row: Adeline Landherr, Barbara Klapperich, Julia Schneider, Regina Bissen, Marcella Heimer, Agnes Gerhart, Pauline Brown.



1936 CLASS:

Girls back row: Anna Schneider, Mildred [Kloeckner] Fasbender, Gladys [Smith] Blake.

Girls front row: Beatrice Mullenbach [Krebsbach], Bernice Mullenbach [Reding], Angela Krebsbach [Slowinski], Dorothy King.

Boys on left: Jerome Landherr, Jerome Heimer, Otto Mullenbach, Ernest Steiger, Raphael King.

Boys on right: Melvin Heimer, Adrian Gerber, Gilbert Smith, Elmer Weber, Elmer Miller.

CLASS OF 1941

Joe Schneider, Louise Smith, Delores Mullenbach, Joanne Landherr and John Smith.

CLASS OF 1949

Front row: Deborah Loecher, Rita Bissen, Angela Freund, Darlene Mullenbach.

2nd row: Louise Schneider, Dianne Goergen, Barbara Ulwelling.

3rd row: Gene Smith, Harlan Smith, Eugene Kloeckner, Lanny Huemann.

4th row: Roger Jax, Robert May, Richard Goergen, Duane Mullenbach.

CLASS OF 1950

Johanna Smith, Catherine Rauen, Sister Antoinette, Carol May, Sue Goergen, Jim Bissen, Jim May, Harvey Heimer and Dan Smith.

CLASS OF 1952

Angels: Joyce Bissen, Joanne Goergen.

COMMUNION CLASS: Sandra Huemann, Mary Goergen, Betty Mandt, Judy Rech, Pat May, Carol Jax, Leon Smith, Stanley Gerhart, Robert Smith.

SERVERS: Albert Smith, Marvin Smith, Lanny Huemann.

Back row: David Smith, Sister Hilaire, Erland Smith and Father Smith.

SERVING THE LORD

ALTAR BOYS 1929

Bottom left: Joe Dorr, Ray Smith, Walter Krebsbach, Sylvester Kloeckner, Sylvester Heimer, Alois Bissen, Greg Jax.
Middle row: Fred Bissen, Ed Mullenbach, Wilfred Kloeckner, Paul Ulwelling, Gilbert Steiger, Sylvester Stolzenberg, Roman Smith, Ralph Goergen, Gilbert Mullenbach.
Back row: Leo Schneider, Greg May, Wm. Schneider, Erwin Mullenbach, John Bissen, Sophronius Jax, Roy Smith, Edward Weber, Ambrose Brown.

The boys in the third grade would look forward to the day when they would finally be allowed to serve their first Mass. This would follow many hours of studying the Latin Mass responses that they had to know. It was very hard to learn some of the prayers in Latin, but the rewards were worth it. To stand at the Lord's altar and assist Father, was the high point of many young men's lives. Father Smith was in Johnsburg when I first started serving and he was very patient and helpful to us. He would always thank his servers after the service and usually at Christmas time he would give each server some small token of his appreciation for serving during the year. One year we received a box of cookies and other years we received a small screwdriver set or another gift.

Once the servers under the strict supervision of the nuns, practiced for a special Mass that the servers sang for. Father Smith said we sounded like the famous Vienna Boy's Choir. I'm sure we didn't, but it was still nice of him to say so.

SATURDAY BENEDICTION

I remember serving for Father George Smith many Saturday nights for Benediction. This was before Saturday night Mass for Sunday obligation was instituted. First, we would say some prayers at the Blessed Virgin Mary's altar and then we would go to the main altar for Benediction and exposition of the Blessed Sacrament. I can still smell the incense that burned, and the awed feeling that I would get. The service would only take 20 to 30 minutes but it is something that I will never forget. I served many Saturday nights because Dad usually took me anyway and often I would be asked to substitute for someone who couldn't make it that night. For me this was one of the closest feelings of being with the Lord that I can remember and I mourn the passing of those Saturday night benedictions.

1st row left: Jim Rauen, Tom Mandt, Gary Thome, Joe Krebsbach, Gary Smith.
2nd row: Dick Matheis, Dale Bissen, Dave Krebsbach, Randy Emanuel, Keith Small.
3rd row: Melvin Mullenbach, Larry Smith, Roger Jax, Leonard Jax, Bill Ulwelling, Jim Smith, Dennis Mullenbach.
4th row: John Goergen, Howard Bissen, Ronald Hemann, Kenny Rauen, David Jax.
5th row: Adry Huemann, Larry Mullenbach, Ron Small, Joe Goergen, Maynard Huemann.

First row: L-R David Golombowski, Darin Gerhart, Andy Smith, Steve Heller, Tim Mullenbach.
2nd Row: L-R Chris Jax, Eddie Smith, Joey Smith, Daryl Hemann, Danny Golombowski, Aaron Mullenbach.
Last row: L-R Bob May [Instructor], Ryan Smith, Richard Miller, Harvey Mullenbach, Randy Smith, Gary Mullenbach, and Father Herman.

CHRISTMAS PLAY 1949 ABOVE JOHNSBURG STORE

Front row L-R: David Smith, Donald Smith, Mary Freund, Jurine Mullenbach, Bob May, Lloyd Loecher.

2nd row: Eugene Kloeckner, Harlan Smith, Dianne Goergen, Barbara Ulwelling, Albert Smith, Duane Mullenbach.

3rd row: Denny Heimer, Raphael Freund, Catherine Rauen, Rita May, James Bissen, Doris Smith, Johanna Smith, James May, Deborah Loecher, Harvey Heimer, Elizabeth May, Daniel Smith.

4th row: Clifford Schneider, Kenny Goergen, Wayne Mullenbach, Charles Mullenbach, Terry Huemann, Darlene Mullenbach, Rita Bissen, Kevin Loecher, Darlene Thome, Marvin Smith, Richard Jax, Louise Schneider. Shepherds are Sheldon Heimer, Ronald Goergen, Richard Goergen.

5th row: Lanny Huemann, Joyce Gerhart, Lester Goergen, Suzanne Goergen, Gene Smith, Angela Freund.

All grades in the school put on little plays at Christmas time. How the children loved it, especially for all the time spent in rehearsal which took them away from their regular classes! The mothers were called upon to put together the costumes which were then stored in the school attic and maybe at a later date put to use again. The Sisters maybe wondered how many if any of their talented children went on to become famous stars.

CHRISTMAS PLAY 1962 HELD IN CHURCH

Kneeling: Eddie May, Dale Bissen.

2nd row: Kevin Miller, Tony Emanuel, Sam Mullenbach, Randy Emanuel.

3rd row: Kenny Rauen, Larry Smith, Roger Jax, Lois Blake, Norma Brown, Mary Blake.

4th row: Emily Smith, Billy Ulwelling, Dave Krebsbach, Gary Smith, Sharon Ulwelling, Leonard Jax.

THE CHOIR

Front row: Chris Schneider, Ramona Thome, Peggy Smith, Linda Schaefer, Cindy Mullenbach, Sharon Mullenbach.

2nd row: Brad Emanuel, Grace Blake, Russ Bissen, Jody Thome, Sandy Smith.

Back row: Paul Lammers, Shirley Bissen, Donna Kramer, Marlys Brown, Janice Hemann, Eloise Bissen.

SCHOOL COOKS

Leona Mullenbach, Lois Blake, Linda Mullenbach, Norma Brown, Donna Kramer, Emily Smith, Connie Smith, Shirley Bissen. New kitchen cupboards in 1958.

A lunch program was established in the late forties. Prior to that, children carried their lunch in buckets, generally using syrup pails. The first lunches were served in the upstairs classroom by Catherine Bantes, Ardella and Lucina Freund. In 1948, part of the school basement, formerly a coal bin, was made into a lunch room with a few shelves, curtains as doors, one small table, and a gas stove. Lunches were prepared by Mary Heimer one year and later by Mrs. Leona Mullenbach. Leona stayed with the school system until it closed in 1967. She says she enjoyed every moment of the 17 years. Some of the older grade girls willingly assisted her at lunch hour.

L to R: Doris Smith, Louise Schneider, Joyce Gerhart, Marlys Jax, Elizabeth May, Rita Bissen, Darlene Mullenbach [pitcher], Angela Freund, Catherine Rauen, Suzanne Goergen, Carol May, Rita May, Johanna Smith.

All children admit that recess time was the best part of going to school. They played games like hide and seek, dodge ball, gopher, tag, and rope jumping. Girls were mainly interested in softball, while the boys went for baseball. It really paid off in later years when Johnsburg became noted for its first-class teams. The games were played on Sunday afternoons.

LAST DAY SCHOOL PICTURE

1st row, L to R: Bonnie Kramer, Mark May, Larry Bissen, Kathleen Lammers, Marvin Hemann, Daryl Brown, Brian Miller, Mark Schaefer, Julie Thome, Nancy Mullenbach, Jean Schneider, Julie Kramer, Bonnie Blake, Nancy Schaefer, Sue Schneider.

2nd row: Sister Alma, Sister Elissa, John Jax, Lee Mullenbach, Doug Schneider, Sharon Schaefer, Sheila Thome, Terry Schaefer, Nancy Smith, Norma Mullenbach, Shirley Smith, Delmer Mullenbach, Marilyn Oswald, David Oswald, Sheila Brown, Sister Melaine.

3rd row: Rosalie Bissen, Pamela May, Christine Schneider, Mike Kramer, Theresa Jax, Roger Mullenbach.

4th row: Bradley Mullenbach, Karen Smith, John Mullenbach, Cynthia Mullenbach, Karen Krebsbach, Emily Bissen, Jody Thome.

5th row: Russ Bissen, Tony Emanuel, Diane Brown, Doris Schaefer, Elaine Hemann.

6th row: Kevin Blake, Charles Jax, Mathias Mullenbach, Sharon Mullenbach, John May.

In the fall of 1966, the seventh and eighth grades were discontinued at St. John's School. The children in those grades then attended Adams Public School. The following spring in 1967, the school was closed due to the Sisters being withdrawn by the motherhouse in Rochester. Paul Lammers remembers this very well as he was just going into the eighth grade when this change occurred. "It was a shock in many ways to realize that the school that you had gone to through the first seven years of school life was probably in its final years of existence. Many young men and women passed through the halls of St. John's School where they learned the basics of reading, writing, arithmetic and of course, religion!!

In 1965, the parish started having annual dinners served in the basement of the school. In earlier days, the ladies served dinners but, it was not a yearly affair. If they served dinners, it would be on St. John the Baptist Day, June 24, or on July 4th.

CARD OF THANKS

The Sisters of Johnsburg wish to thank all the people of St. John's Parish for the help and kindness during their days spent in Johnsburg.

We will always be happy to hear from any of you. Our prayers.

Sincerely,
Sister Elissa, Sister Alma, Sister Melaine.

To provide for the religious education of the elementary students at the public school in Adams, a small house was rented across the street from the east side of the school. This house was later purchased on July 2, 1968, with Germaine Arvold hired as religious instructor. On August 14, 1974, this house was sold because the students could then attend Sacred Heart School in Adams.

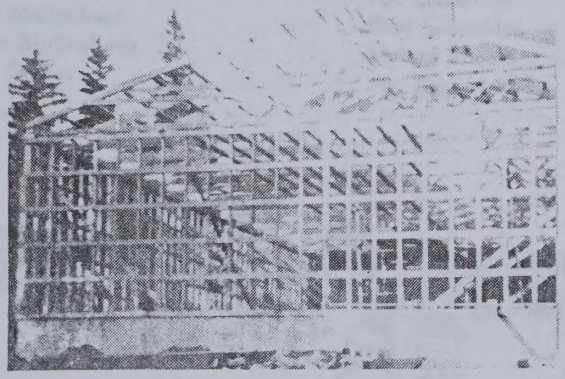
An auction was held on July 27, 1968, in Johnsburg to sell the furnishings of the convent and the classrooms.

The St. John School was also used for living quarters. On November 14, 1974, the Nathan Mullenbach family had a house fire. With the convent empty, it was an ideal place for the family to move into. Dorothy recalls Father Mountain would have daily Mass in the chapel which she was able to attend. In April of 1975, their beautiful new home was completed.

On the night of December 9, 1977, the Stephen Golombowski house was destroyed by fire during a terrible snowstorm. With no place to go large enough for the whole family to stay together, this was a perfect home. This too was convenient for them. In June of 1979, their beautiful new home was ready to move into.

Brian Miller, Roger Gerber, Jerry Smith and Larry Smith.

David Smith with another load of fill.



The annex was built to the rear of St. John's School in 1958. [photo middle left]. On March 1, 1980, [bottom photo left], a large addition was started on the west end of the school. The addition, as shown, is a dining hall which seats 240 people. During reconstruction, a kitchen was built in a classroom formerly used as serving area, and the former convent was redone into serving area. Almost all of the work was done by members of the parish. In celebration of the completion of the hall, a Jamboree was held on August 10, 1980. The day began with Father William Bertrand blessing the hall. This was followed by the Jamboree featuring five bands, two dance floors, refreshments, food, and fun.

4-H "TO MAKE THE BEST BETTER"

For over half a century, Johnsburg has had members in 4-H. Back in the 1930's, they were the Johnsburg Busy Bees. Some of the members in that club were:

Sylvester Kloeckner
Dorothy Heimer
Mary Gerber
Margaret Bissen
Martha Bissen
Urban Heimer
Roy Smith
Vernon Smith
Robert Emanuel
Elizabeth Heimer
William Heimer
Gertrude Miller
Eugene Heimer
Aloysius Bissen
Wilfred Thome
Elmer Miller
Anacita Kloeckner
Dorothy Heimer
Angela Miller
Sylvester Heimer
Cletus Thome.

In 1945, another 4-H club formed in Johnsburg called the Country Aces. It had twenty-five members enrolled the first year. Some of its members in the forties were:

Gene Kasel
Ernest King
Gertrude King
Lawrence King
Gilbert Koenigs
Ann Miller
Herman Miller
Marvin Miller
Joann Miller
Ann Retterath
Genevieve Retterath
John Retterath
Connie Saturn
Eileen Saturn
Juanite Saturn
Robert Saturn
Ronald Saturn
Wayne Saturn
Mildred Schneider
Gerald Kramer
Harold Kramer
Marvin Koenigs

In 1949, the Busy Bees combined with Country Aces to form one large club. After a few years, Country Aces combined with Adams Full-O-Pep Club. About twenty years later, it was divided into two clubs again because it had over seventy members. In 1971, the Johnsburg families formed their own club using the old club name, Country Aces. The following families were enrolled in this club:

Harry Kramer
Marvin Miller
Alfred Mullenbach
Elmer Mullenbach
Nathan Mullenbach
Roger Gerber
Peter Schaefer
Ray Schaefer
Joe Schneider
Paul Schneider
Melvin Thome
Joe Jax

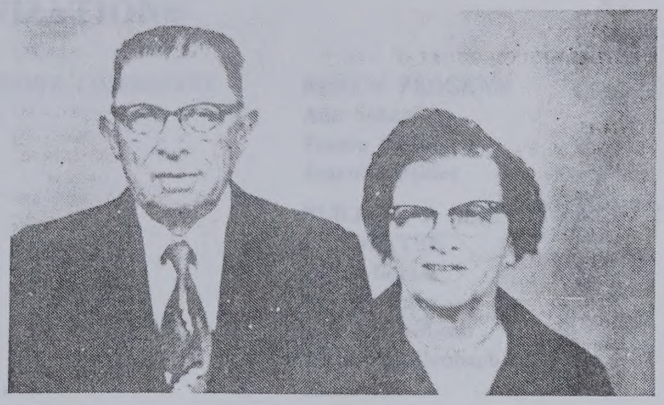
The following are members of the Country Aces Club for the year 1983-84.
Front row: L to R, Karen Mullenbach, Aaron Heimer, Michelle Lammers, Eric Jax, Beth Lammers, Joel Mullenbach, Allison Heimer.
Back row: Cathy Kramer, Mary Kramer, Dan Golombowski, Joanne Mandt, Lisa Schaefer, Dave Golombowski. Missing: Steve and Sue Golombowski, Steve Kramer.

The Country Aces Club is still very active, performing many worthwhile community projects, participating in the 4-H softball program, exhibiting at the Mower County Fair and many winning state fair trips and exhibiting there, along with numerous trips for junior leaders to Washington D.C. The Country Aces have received "Mower County's Outstanding Club" award many years. Leadership, good sportsmanship, responsibility, cooperation and opportunities to develop many project skills are a few of the many advantages gained through being a 4-H member. In 4-H, you learn by doing.

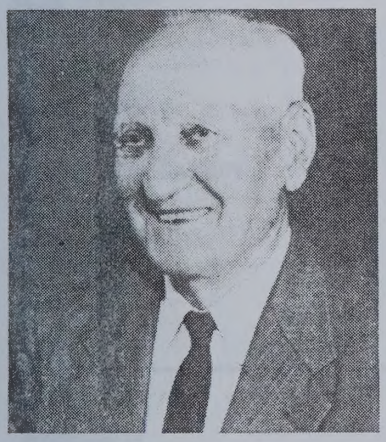
p.35 - list of teachers - not copied

JANITORS

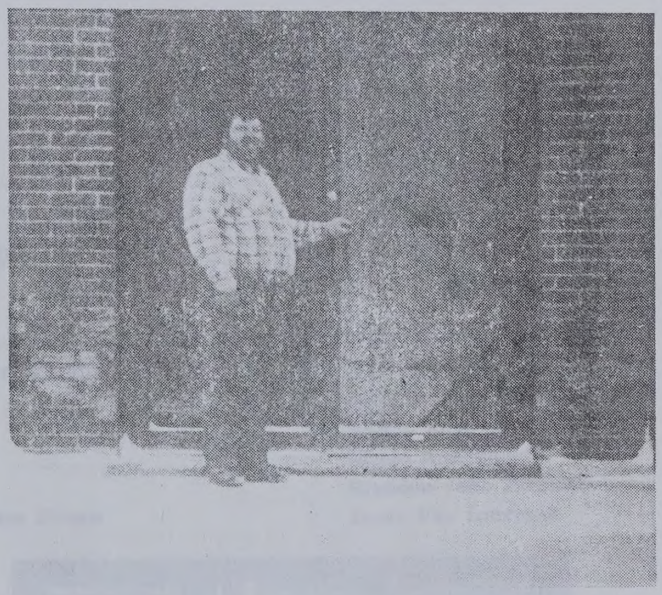
JOHN C. MULLENBACH was born August 18, 1864, in Boss, Germany. He married Mary Ann Weber on June 7, 1888. They lived on a farm until his retirement to Johnsburg, Minnesota. There he became St. John's janitor for about 30 years. He died on January 8, 1939.



JOE AND BERNETTA MULLENBACH. Joe was born June 28, 1893. He married Bernetta Rauen on October 24, 1928. They farmed until they retired in 1966 and moved to Johnsburg, Minnesota. He became janitor January 1, 1969, and held this position until his death on May 31, 1982. His wife, Bernetta, kept the altar and the sacristy clean along with fresh flowers every Sunday. She still continues doing it with pride.



MATH J. MULLENBACH was born May 23, 1876 in Adams Township. He married Helen Schumacker at Johnsburg, Il. in 1903. Mrs. Mullenbach died in 1904. In November 1905, he was united in marriage with Lena Smith in Johnsburg, Il., and they lived near the Stacyville, Ia. and Johnsburg, Mn., area all their lives. He retired from farming in 1933 and built a small home in Johnsburg. He was hired as a janitor and caretaker of St. John's Parish. It was a job he fulfilled faithfully until he was 81 years old. He died September 5, 1967.

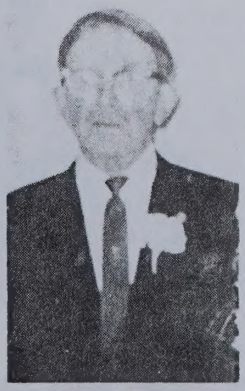


SAM MULLENBACH was born April 9, 1953, and operates a garage in Johnsburg. Sam started work on July 1, 1982, as janitor of St. John's parish.

The janitors had to be very able men. The earlier ones needed to chop and split wood and carry or haul it inside with wheelbarrows. They knew how to handle a scoop shovel, stoke the furnace and shovel mounds of snow. A broom and hammer were always in their possession. Raking and cutting grass and weeds were their summer jobs. They took pride in keeping the parish grounds and cemetery in perfect shape.

Bell ringing was also their job. The Angelus rang daily and could be heard miles around. What lovely sounds they were! The bells would summon the people to Mass and announce the death of parishioners by gonging for every year of life lived. Those were very somber sounds.

JOE HEIMER was born July 30, 1892. He married Julia Krebsbach in 1915. They farmed around the Johnsburg area. When he retired, they moved to Johnsburg and he became janitor of St. John's until December of 1968. They then moved to Austin, Mn. He died on March 4, 1976.



CHURCH COUNCIL
Ray Schaefer, President
Gene Smith, Vice President
Gary Smith, Secretary
Roger Gerber
Pete Schaefer
Albert Smith
Marvin Miller
Jeanette Smith

SOCIAL CONCERNS COMMITTEE
Jerry Smith, Chairman
Jeanette Schaefer, Co-chairman
Harry Kramer
Joe Jax
Collette Golombowski
Jeanette Smith
Jurine Smith

FINANCE COMMITTEE
Fred Bissen
Robert Emanuel
Clifford Mullenbach
Mark Schaefer
Marvin Miller

TRUSTEES
Roger Gerber
Pete Schaefer

PARISH EDUCATION
Albert Smith
Cindy Heimer
Teresa Smith

QUASQUICENTENNIAL BOOK COMMITTEE
Harry Kramer, Chairman
Gene Noterman
Paul Lammers
Joan Smith
Jeanette Smith
Teresa Smith
Sandy Jones
Jurine Smith

ROSARY SOCIETY
Jeanette Smith, President
Cindy Heimer-Secretary-Treasurer

QUASQUICENTENNIAL COMMITTEE
Jerry Smith, Chairman
Jeanette Schaefer, Co-chairman
Harry Kramer
Jurine Smith
Joe Jax
Jeanette Smith
Collette Golombowski

QUASQUICENTENNIAL COOKBOOK
Dorothy Mullenbach
Audrey Schneider
Jeanette Schaefer
and committee

GRAVE DIGGERS
Cyril Smith
Greg May
Alfred Mullenbach

CEMETERY ASSOCIATION
Cyril Smith
Nathan Mullenbach

RENEW PROGRAM
Ann Schaefer
Teresa Smith
Jeanette Miller

BUILDING & MAINTENANCE COMMITTEE
Roger Gerber
Ray Schaefer
Sam Mullenbach
Wayne Mullenbach
Jim Bissen
Cyril Smith
Nathan Mullenbach

LITURGICAL COMMITTEE
Ann Schaefer
Doris Schaefer
Jeanette Miller
Mary Bissen
Russ Bissen
Isabelle Mullenbach
Shirley Smith
Pete Schaefer

MASS MUSIC
ORGANIST
Becky Bissen
Paul Lammers
Linda Gerber

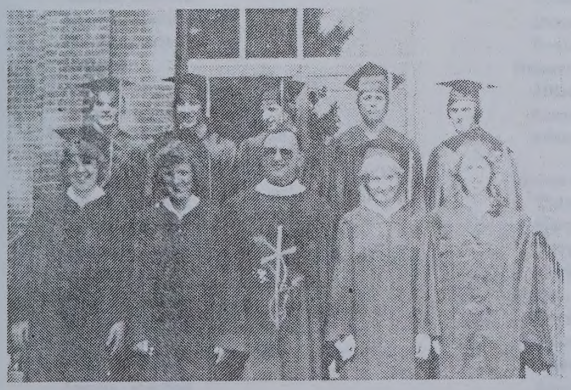
GUITARIST
Doris Schaefer
Lisa Schaefer

VITAL STATISTICS PARISH RECORDS OF 1983

WEDDINGS
Mary Hemann to Steve Maiers
Deanna Schneider to James Wickoren
Judy Smith to Alan Andrews
Kathy Lammers to Dave Wilberding

FUNERAL
Annette Renee Bissen

BAPTISMS
Amanda Lynn Hemann
Sophia Rose Smith
Nicole Ann Blake
Brandon John Emanuel
Jonas Ray Lonergan



GRADUATION CLASS
Front row: Roseann Freund, Mary Smith, Father Herman, Sue Golombowski, Kathy Smith.
Back row: Rod Smith, Pat Mullenbach, Gary Smith, Pat Miller, David Mullenbach. Missing Mark Kramer and Joe Schneider.

COMMUNION CLASS
Front row: Lalana Blake, Troy McCabe, Jamie Jax, Ryan Freund.
Back row: Elizabeth Lammers, Gala Smith, Lisa May, Kelly Gerhart and Father Herman.

CHURCH COUNCIL
Ray Schafer, President
Gene Smith, Vice President
Gen Smith, Secretary
Hugo Geiler
Ken Schafer
Albert Smith
Marvin Miller
Jeanette Smith

SOCIAL CONCERNS COMMITTEE
Jerry Smith, Chairman
Jeanette Schafer, Co-chairman
Harry Kamper
Joe Jax
Collette Schafer
Jeanette Smith
James Smith

FINANCE COMMITTEE
Paul Simon
Walter Frankard
Edward Mitchenko
Mark Schafer
Steven Miller

TRUSTEES
Roger Cerney
Ron Schafer

PARISH EDUCATION
Allen Smith
Chris Cerney
Teresa Smith

LITURGICAL CONCERNS COMMITTEE
Jerry Smith, Chairman
Jeanette Schafer, Co-chairman
Harry Kamper
Joe Jax
Donnette Smith
Cathy Smith
Lucas Smith

BOSSAY SOCIETY
Jeanette Smith, President
Chas. Hilmer Berry-Treasurer

QUASI-CONFIRMATIONAL COMMITTEE
Jerry Smith, Chairman
Jeanette Schafer, Co-chairman
Harry Kamper
Louise Smith
Joe Jax
Donnette Smith
Cathy Cerney

QUASI-PENITENTIAL COORDINATOR
Dorothy Schafer
Jeanette Schafer
Jeanette Schafer
and Committee

CHAVT DIRECTORS
Cory Smith
Tony Jax
Albert Schafer

CEMETERY ASSOCIATION
Cory Smith
Nadine Kamper

WEDDINGS
Mary Hermann to Steve Malaka
Donna Schafer to James Wilson
Judy Smith to Alan Andrews
Kathy Lamoreux to Dave Wilkowsky

BIRTHS
Jean-Ann Marie Smith

BAPTISMS
Jennifer Lynn Kamper
Gayle Ann Smith
Trish Ann Miller
Brandon Tyler Lamoreux
Jamie Ann Lamoreux

ORDINATION CLASS
Front row: Brother Lamont, Mary Smith, Father Hermes, Joe Jax
(Seminarian) Gary Smith.
Back row: Rev Mark Jax, Joe Mitchenko, Gary Smith, Pat Miller.
Deacon Mitchenko, Deacon Kamper, Deacon Schafer, Deacon Smith.

CONFIRMATION CLASS
Front row: Lisa Miller, Tony Mitchenko, Jamie Jax, Ryan Kamper.
Back row: Elizabeth Lamoreux, Dale Smith, Lisa May, Kelly Cerney and Debbie Hermes.

ST. JOHN'S SUPPORT MEMBERS OF THE PARISH AND THEIR FAMILIES

Adams, Mary
Anderson, John & Jeanine [Albright]
Cindy, married
Linda
Sue, married
Bantes, Alphonse
Bantes, Catherine
Bissen, Fred & Myrna [Elliott]
James, married
Joyce, married
Howard, deceased
June, married
Dale, married
Shirley
Eloise
Russell, married
Emily, married
Rosalie
Larry, married
Mary
Bissen, James & Becky [Ronne]
Amy
Tricia
Andrew
Brian
Annette, deceased
Bissen, Larry & Barb [Adams]
Bissen, Russell & Mary [Bahr]
Jackie
Renae
Garett
Crystal
Justin
Blake, Kevin & Denise [Lermon]
Lalania
Georgia
Miranda
Raeanna
Nicole
Duren, Joe & Violet [Wilde]
Mark, married
Brian
Todd
Emanuel, Daniel & Cora Lee [Bushman]
Bradley
Tony, married
Melanee
Terry
Julie
Cathy
Emanuel, Robert & Leona [Schammel]
Robert, married
Cheryl, married
Randy, married
Douglas
Emanuel, Tony & Karen [Roppe]
Brandon
Freund, Isidore deceased and Catherine [Klapperich]
Ardella, married
Lucille, married
Lucina, married
Virginia, married
Delphin, married
John, married
Bertilla, married
Raphael, married
Mary, married
Angela, married

Freund, Raphael & Ruth [Wencl]
Roseann
Randy
Ricky
Ronald
Roger
Roy
Ryan
Gerber, Roger & Mary [Enright]
Bill
Sue
Bob
Karen
Linda
Peter
Gerhart, Stanley & Nila [Kucera]
Darin
Kelly
Jeff
Goergen, Bernard & Beatrice [Mullenbach]
Doris Jean, deceased
Ronald, married
Richard, married
Lester, married
Mary, deceased
John, married
Goergen, Clemens & Margaret [Koenigs]
Dianne, married
Suzanne, married
Joanne, married
Julianne, married
Joseph, married
Goergen, Ralph & Kay [Feldlinger]
Mary, married
Tom, married
Lucy, married
Jane, deceased
Tony, married
William, deceased
Rita
Golombowski, Stephen Jr. & Collette [Novak]
Cathy, married
Maureen
Laura, married
Sharon
Val
Sue
Steve
Danny
David
Heimer, Harvey & Cindy [Wacholtz]
Allison
Aaron
Adam

Heimer, Melvin & Shirley [Brown]
Thomas
Mary, married
Larry, married
Mark, married
Heller, Lester & Janet [Mullenbach]
Steve
Hemann, Galen & Audrey [Mullenbach]
Amanda

Hemann, Ray & Beatrice [Gerhart]
Ronald, married
Sharon, deceased
Janice, married
Elaine, married
Marvin, married
Audrey, married
Mary, married
Jerry
Daryl
Huemann, Reynold deceased and Barbara [Klapperich]
Duane
Mary Ann, married
Sandra, married
Jax, John & Cindy [Schroeder]
Eric
Amy
Aaron
Jax, Joseph & Anna [Schneider]
Theresa
Jax, Roger & Dianna [Lambert]
Chris
Lynn
Jamie
Timothy
Jax, Sophronius & Marcella [Koenigs]
Betty Lou, married
Mary Adell, married
Sandra Kay, deceased
Dean, married
Kloeckner, Ambrose & Elaine [Majerus]
Linda, married
Joseph, married
Arlene, married
Mary
Mark
John
Karen
Kramer, Gerald & Elaine [Schwerin]
David, married
Jim
Mark
Diana
Kramer, Harold & Ruth [Spartz]
Michael, married
Julie
Bonnie
Teresa, married
Richard
Mary
Steven
Kathy
Kramer, Melvin & Peggy [Klassen]
Donna, married
James, married
Shirley
Judy
Krebsbach, Ambrose & Helen [Klapperich]
David, married
Joseph, married
Karen, married

Lammers, Paul & Mary [Dvorak]
Michelle
Elizabeth
Peter
Kathryn
Lonergan, Curt & Pam [Thurnau]
Adam
Dustin
Jonas
Mandt, Marc & Rose [Basgall]
Betty, married
Tom, married
Rick, married
Joanne
May, Mark
May, Gregory & Priscilla [Helmer]
Elizabeth, married
Patricia, married
James, married
May, James & Barb [Lambert]
Brenda
Lisa
Denise
May, Robert & Audrey [Rehse]
Teddy
McCabe, Michael & Karen [Kaderabek]
Todd
Tammy
Michelle
Troy
Matthew
Melissa
Miller, Brian & Sherri [Hanson]
Clint
Ashley
Miller, Marvin & Jeanette [House]
Kevin, married
Brian, married
John
Patrick
Richard
Mullenbach, Alfred & Martha [Bantes]
Janet, married
Lucy, married
John, Deceased
Gerald
Michael
Mullenbach, Norbert deceased and Alice [Klapperich]
Linda, married
Samuel
Mark
Sharon
Mathias, deceased
Norma
Ann, married
Mullenbach, Joe, deceased and Bernetta [Rauen]
Robert, married
Clarence, married
Alfred, married
Barbara, married
Mullenbach, Nathan & Dorothy [Rauen]
Kevin
Cheryl, married
Brian
Gary
Mullenbach, Clifford & Isabelle [Elliott]
Lee, married
Laura
Audrey, married
Aaron
Harvey
Holly
Mullenbach, Elmer D. & Donna [Graves]
Cindy, married
Brad, married
Delmar, married
Nancy, married
Darwin
Scott
Mary Jo
David
Beverly
Janice
Mullenbach, Elmer S.
Mullenbach, James & Dana [Smith]
Mullenbach, Lawrence
Mullenbach, Wayne and Frances [Spinler]
Lori
Patrick
Randy
Timothy
Betty Jo
Mullenbach, Paul & Bertha [deceased] [Helmer]
Delores, married
Clifford, married
Charles, married
Mullenbach, Robert & Lillian [Brenhofer]
Rita
Craig
Karen
Joan, deceased
Lisa
Joel
Oswald, Walter & Marlene [Wessling]
Marilyn
David, deceased
Douglas & Donald
Carolyn
Mary Jo
Schaefer, Pete & Ann [Miller]
Linda, married
Doris
Sharon, married
Joseph, deceased
Nancy, married
Theresa, married
Daryl, deceased
Schaefer, Mark & Laura [Golombowski]
Schaefer, Ray & Jeanette [Rech]
Terry, married
Mark, married
Cheryl, married
Lisa
Schneider, Joe P. & Audrey [Sterling]
Chris, married
Doug, married
Sue, married
Jean, married
Deanna, married
Joe
Smith, Albert & Shirley [Adams]
Debra
Janet
Kathy
Eddie
Andy
Matthew
Smith, David & Jurine [Mullenbach]
Lon
Rod
Ryan
Gala
Smith, Erland & Dorothy [Durben]
Sharon
Barbara
Tom
Shelly
Jamie
Smith, Cyril
Smith, Gary M. & Teresa [Noterman]
Sophia
Smith, Gene & Jeanette [Gilgenbach]
Kristen
Smith, Gilbert
Smith, Gregory
Smith, Miss Margaret
Smith, Nick
Smith, Jerry & Joan [Tindal]
Rick
Judy, married
Gary
Randy
Joey
Smith, Albert deceased and Margaret [Mullenbach]
Cyril
Gladys, married
Ruth, married
Ralph, married
Louise, married
Gerald, married
Smith, Vernon & Marcella [Myre]
Larry, married
Connie, married
Sandra, married
Karen, married
Shirley
Nancy
John, married
Mary
Smith, Paul & Isabel [Hackenmiller]
Harlan, married
Daniel, married
Andrea, deceased
James, deceased
Garry, married
Thome Melvin
Ramona, married
Jody, married
Sheila, married
Julie, married
Weness, Mark & Cheryl [Mullenbach]
Hilary
Wilberding, Dave & Kathy [Lammers]
Amy

Many young men from this parish have answered the call to serve our country in the various branches of the Armed Forces of the United States of America. Spanning the time from the Civil War, World War I, World War II, the Korean Conflict, and the hostilities in Vietnam, our young men have served their country honorably. These men left their homes, families and friends to sacrifice the prime years of their lives. Three soldiers gave their lives, the supreme sacrifice, for the patriotic call of duty and honor to their country. We salute and honor you all!

Civil War

Peter J. Krebsbach
John Schumacher
William Madden

World War I

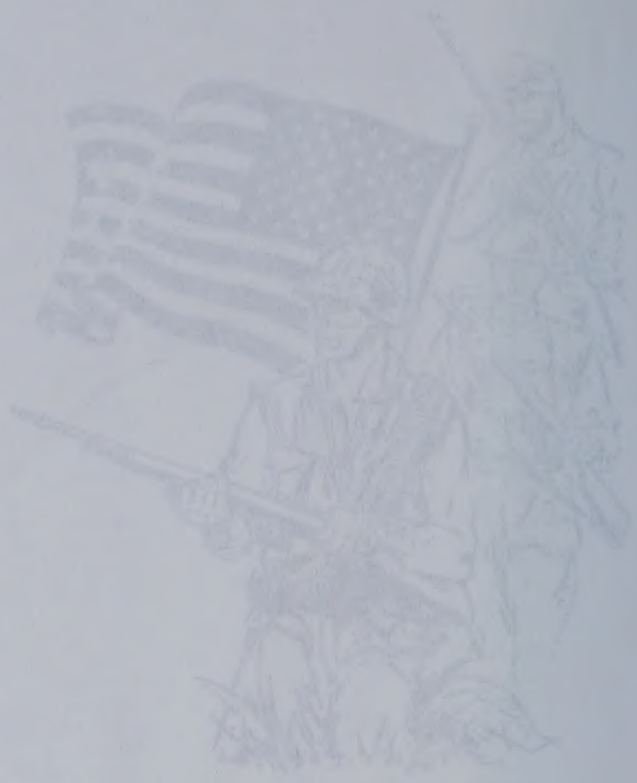
John Loecher
Fred Loecher
Math Heimer
Joe Adams
Peter Koenig
Math Koenig
Alois Koenig

World War II, Korean Conflict

Roman Smith
William Schneider
Wilfred Kloeckner
Erwin Mullenbach
Norbert Mullenbach
Fred Brown
Clarence Gerhart
Ambrose Brown
Gregory Smith
Nicholas Heimer
Gregory Jax
Peter Schneider
Rev. Fr. Richard Speltz
Sylvester Stolzenberg
Aloysius Bissen
Gerald Landherr
Donald Landherr
John S. Freund
Daniel Emanuel
Charles Emanuel
Delphin Freund
Jerome Goergen
Jerome Heimer
Herbert Heimer
Kenneth Heimer
Dennis Heimer
Eldon Huemann
Duane Huemann
Ambrose Kloeckner
Harold Kramer
Gerald Kramer
Herbert Landherr
Robert Loecher
Clifford Mullenbach
Charles Mullenbach
Robert Mullenbach
Joseph Schmidt
Anthony Schmidt
William Heimer
Walter Krebsbach
Vincent Miller
Cletus Heimer
Valentine Schneider
Wilfred Krebsbach
Melvin Heimer
Herman Matheis
Sylvester Kloeckner
Edmund Mullenbach
Joseph Krebsbach
Bernard Smith
Melvin Kramer
Clarence Mullenbach
Otto Mullenbach
Leon Mullenbach
Roman Mullenbach
Bernard Schmidt
Gervin Smith
Gerald Smith
Ralph Smith
Albert Smith
Marvin Smith
David Smith
Raphael Freund

Vietnam Conflict to Present

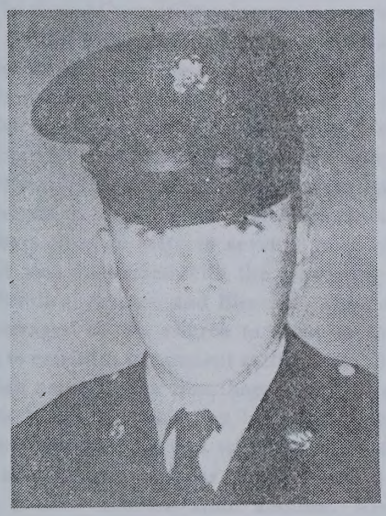
Sheldon Heimer
Jim Bissen
Harvey Heimer
Stan Gerhart
Richard Goergen
Danny Smith
Jerry Jax
Terry Huemann
Lanny Huemann
Maynard Huemann
Jerry Matheis
Larry Mullenbach
Howard Bissen
Adry Huemann
Kenneth Jax
Allen Smith
Thomas Goergen
Ronald Hemann
Melvin Mullenbach
James Rauen
Dale Bissen
John Goergen
Robert Jax
Roger Jax
Richard Matheis
Dennis Mullenbach
Randall Emanuel
Joseph Krebsbach
Paul Lammers
Douglas Emanuel
Lee Mullenbach
Delmar Mullenbach
Michael Kramer
Jim Kramer
Richard Kramer



THE DEAD SOLDIER TO AMERICA

I was young, and O God! how I wanted to live!
The whole of my life lay ahead,
But my country was calling me - needed my strength
I went. Seek me now with the dead!
I was young. All the world was a wine to be quaffed,
Fair love led me on with a smile:
But I died, and you, living, who stand in my place,
Battle on! Make my dying worth while.

Nicholas Heimer, born February 17, 1921, died July 30, 1944. Buried at Leyte #1 Island of Philippines.



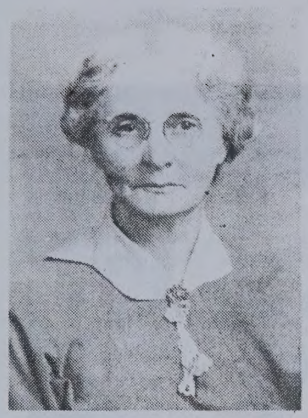
Howard Bissen, born March 2, 1947, died January 8, 1968, buried at St. John's of Johnsburg, Minnesota.

My dreams I lay down on the Altar of Right,
The blood of my youth stains the clay,
Joyousness, music, hope, memory, love
In an instant I cast them away -
Ay, cast them away with a song on my lips,
Away with a jest and a smile,
But the Goddess I fought for is lost in the gloom,
Struggle on! - make my dying worth while!

I followed no Laws, save the Laws of my Land,
My Country I took as my bride,
My leader, my lover, the all of my all,
I wedded her, kissed her, and died.
To you who go forward from where I left off,
Though dark be the pathway each mile,
The Torch I have lit will yet flame to the sky,
Carry on! - make my dying worth while!

EARL T. CROOKER

Richard Matheis, born May 7, 1950, died May 8, 1970, buried at St. John's of Johnsburg, Minnesota.



Kate Gerhart

The main Irish migration proceeded the main German migration by a few years. The Irish potato famine occurred in 1845-47, while in 1848 the main German migration known as the Forty Eight began. Numerous Irish and German immigrants came before and after these dates. In the local area, the Irish settled about 1½ miles north of Johnsburg and to the east. From that area, their settlements stretched diagonally to the Wapsi area. The largest concentration of Irish families was in Mitchell County, Iowa. It was in Wapsi that the Irish families built a church in 1858, and named it in honor of St. Patrick. Their parish was always a mission church being served by priests from both Iowa and Minnesota. At one time, parish members reached sixty to seventy families. In the 1850's, their parish was disbanded with the remaining families going to Meyer, McIntire, Adams, and Riceville. The early Irish families were encouraged by the church to settle in the empty rural areas, hoping to establish permanent settlements. Below are the Irish and English names taken from baptismal and marriage records in the later 1850's to 1880. The boundary lines to the Johnsburg parish extended far beyond what we know of today. Some names are spelled quite similar. One priest may have spelled one name a little different from another. Armstrong, Bagan, Bohen, Boland, Bready, Breahen, Brennan, Brown, Burk, Burns, Byrne, Cahill, Callahan, Cannon, Carey, Carr, Carroll, Cavanaugh, Cawley, Clark, Clifford, Collins, Cooper, Coyle, Crowe, Crudan, Cummings, Cummins, Davis, Delaney, Fagan, Feeny, Feland, Gallaghar, Gallahan, Gardner, Gibson, Gilboy, Gillespie, Gilligan, Goulden, Grady, Gunn, Hanlon, Hastings, Hopkins, Hubbard, Jordan, Kelley, Kennedy, Liddy, Loftus, Lynch, Lyons, Madden, Mahanny, Maloney, Mansfield, McDermott, McGin, McGinty, McGreavy, McLaughlin, McNamara, McGuire, McTide, Meehan, Milloy, Moran, Mulhearn, Mulick, Murphy, Murray, Noon, Noonan, O'Brian, O'Hara, O'Hern, Prendergast, Quinn, Ralph, Rooney, Ryan, Scanlon, Shahan, Sheridan, Smith, Stevens, Sullivan, Swift, Thomasson, Tracy and White.

During the same period, there were German names that disappeared from this area. The disappearance of the original Irish families can be somewhat explained by the normal Irish migration pattern in the United States. The Irish moved to the cities a generation or so later. They helped form the nucleus of the police, fire department, labor unions and politicians of the cities. In the Johnsburg area, the Irish married later in life if they married at all. Of those who married, there was an unusually high number of the couples who were childless, whereas the Germans were noted for their large families. In the Johnsburg area, the Irish were overpopulated by the Germans. That would help explain the total disappearance of the descendants of the original settlers. After the first World War, their numbers rapidly declined. Around, the 1950's, the area was totally void of the Irish. To promote harmony between the Irish and German parishioners, an Irish and German would serve as the church trustees. In the church Articles of Incorporation dated May 25, 1883, it shows that Mathias Krebsbach's and Patrick Gilligan's signature as the trustees of that time.

Of all the Irish that settled around Johnsburg, the most talked about and the most colorful was Kit Gerhart. She was born Kate Meehan July 22, 1876, on the farm now occupied by Mr. and Mrs. Fred Koenigs. She became a school teacher by attending the Austin Normal School to get her teaching degree. She went on to teach a number of years in Duluth, Minnesota. She came back at times in the summer to live with her brother, Bill Meehan. He occupied the farm she was born on. It was while she was home that she met Mike Gerhart and later married him in Duluth, Minnesota on June 17, 1922. She was 45 years old. Kit described this romance as love at first sight.

After her marriage, she taught in area country schools. One of the schools she taught at was the country school that used to stand across from the old Goergen farm. Some of her pupils were Alphonse Bantes, Martha Bantes, Leona May, Clemens Goergen, Maudie Smith, Herman Goergen, Bernard Goergen and Joe Krebsbach. The 3 R's and art were emphasized. The only shortcoming in the education system was the lack of general books, reference books, supplies, etc. The school was later moved on the farm now occupied by Mr. and Mrs. Paul Schneider. It was first used as a hog house, but now as a calf barn. In later years, Kit was also a substitute teacher at Johnsburg.

When asking the oldtimers what they remember about Kit Gerhart they reply, "She was a good school teacher. She drove a Model A green pickup, kept chickens in her house and she was temperance. After fourteen years of marriage, her husband Mike died. She continued living on the farmstead, which no longer exists, taking care of her two milk cows and chickens. Her typical dress was a pair of Mike's overalls and a gunny sack tied with twine string as an apron. When people came to visit in her house the peeping of the chickens made it difficult to carry on a conversation. She would then take corn and lead the chickens to another room and close the door on them. She dressed rather plain when she was working on the farm, but the opposite was true when she made a special public appearance. She would give the talks at farewell parties when priests would leave. She would also accompany the county health nurse and the county superintendent to visit public schools in the area.

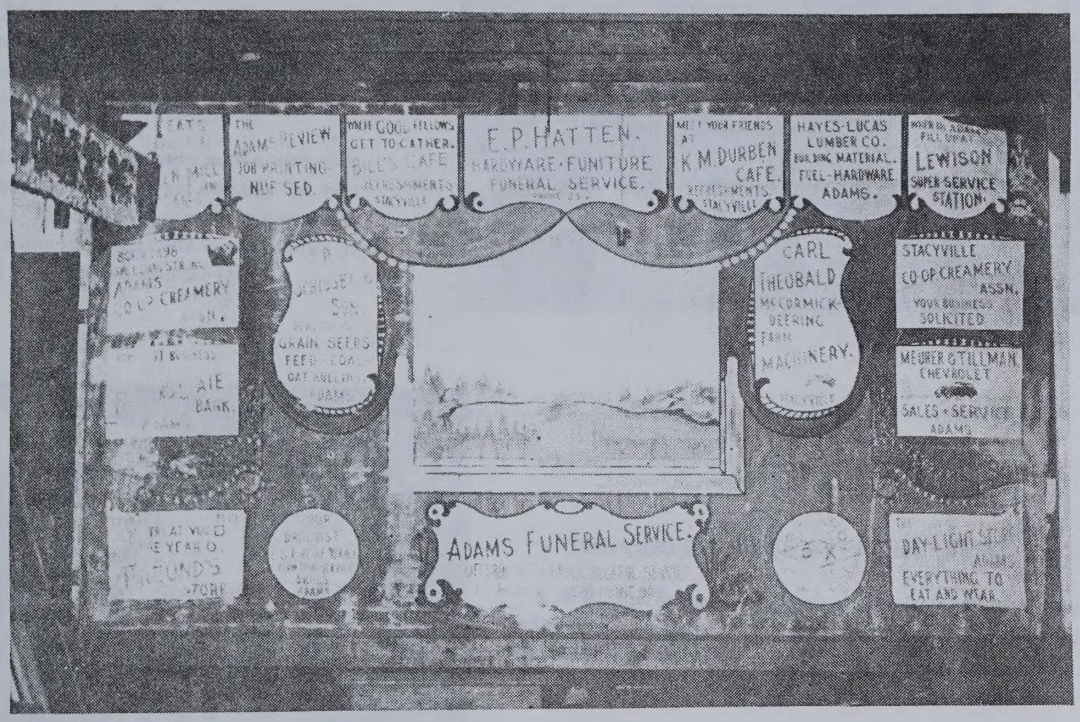
On April 26, 1945, she donated 80 acres of land to the Diocese of Winona. The headline in the diocesan paper read "Johnsburg lady donates farm to the diocese." On June 23, 1945, Tony Mullenbach bought 2 acres from the diocese for a driveway. On August 27, 1954, Clemens Goergen purchased the remaining 78 acres.

Kit was a devout follower of St. Anne de Beaupre of Canada. This shrine, located northeast of Quebec, is compared to the Lourdes shrine in France. In her late years, she went there on a pilgrimage and encouraged others to do the same.

She was extremely generous to the church, missions, Propagation of the Faith and other charities. A large amount of her money went to church humanitarian causes. She spent one of her last years with the Adams girls from Johnsburg. She then went to the Falk Nursing Home in Stacyville where she died September 12, 1959, at 86.

THE FORMAL OBSERVANCE

"JOHNSBURG THEATRE"



The Original Stage Curtain, that still hangs over the Freund Store.

THE CAST OF "THE WILD OATS BOY" June 9, 1935

L to R, Roy Smith, Herman Goergen, Wilmer Landherr, Evangeline Gerber, Magdaline Goergen, Sylvester Stolzenberg, Irma Smith, Carl Schmidt, Regina Bissen, Milton King and Odelia Ulwelling. Seated, Genevieve Krebsbach and Roman Smith.

JOHNSBURG THEATER

The multi-purpose hall above Freund's store was also a popular setting for plays. Professional troupes from the Twin Cities would come down on occasion to entertain everyone. In summer of the early days, home talent plays were put on by the sodality clubs. Club membership was open to young men and women fresh out of grade school and could only be revoked once a member married. The women belonged to St. Agnes Sodality and the men to St. Aloysius.

Records of a few of the plays were well kept. In the June 6, 1935, Stacyville Monitor, a front page article described "The Wild Oats Boy" as a "play filled with comedy, lots of hearty laughs, humor and diversity....This is one of the many fine plays written and the cast chosen is well able to carry out the various parts in pleasing manner."

A few of the former actors and actresses have assumed the admission charge for the plays was at twenty-five cents. The money collected by the sodalities from the plays, breakfasts and other money making projects went toward needed furniture and equipment for the church and school. Chairs were bought for the parish and tables and chairs for the lunch room in the school basement after the public school across the road burned down.

THE CAST OF "A PAIR OF COUNTRY KIDS"
JUNE 8, 1947

L to R, Otto Mullenbach, Elmer Miller, Angela Krebsbach, Jerome Mullenbach, Jerome Heimer, Ambrose Kloeckner, Virginia Freund, Leone Ulwelling, Helen Heimer, Herman Miller and Hedwig Ulwelling.

Father Herman Boecker was very active with club members. He directed the three act comedy "A Pair Of Country Kids." The sodality members met quite regularly in his home on weekends to play cards or roll up the rugs and square dance.

THE CAST OF "LOOK OUT LIZZIE" JUNE, 1937

L to R, Joe Schmidt, Genevieve Matheis, Regina Bissen, Carl Schmidt, Evangeline Gerber, Fred Brown, Genevieve Krebsbach and Wilmer Landherr.

THE ST. AGNES AND ST. ALOYSIUS SODALITY

Presents a Three Act Comedy by Vivian Mayo

"A PAIR OF COUNTRY KIDS"

AT FREUND'S HALL AT 8;15 P. M.

Friday, June 6, 1947 and Sunday, June 8, 1947

Cast of Characters

Mrs. Sarah Starr—proprietress of Starr House- Hedwig Ulwelling
April Starr—her daughter ---------- Helen Heimer
"Sis" Spooner—maid-of-all-work at Starr House- Virginia Freund
Lucindy Appleby—who wants a first husband --- Leone Kramer
Susan Grimes—who wants a second husband - Angela Krebsbach
"Hi" Hawkins—the village pest ---------- Jerome Heimer
Ambrose Sneggins—a horse doctor ---------- Ambrose Kloeckner
Philip West—a young lawyer ---------- Herman Miller
Arthur Roberts—a guest at the Starr House -- Jerome Landherr
Albert Roomer—another guest ---------- Elmer Miller

Directed by Father Herman Boecker

SYNOPSIS OF SCENES

The entire action of the play takes place in the office of the Starr House

ACT I. A morning in summer.
ACT II. Late afternoon the same day.
ACT III. About fifteen minutes later.

SPECIALTIES

Vocal Duet ---------- Herman Miller and Otto Mullenbach
Vocal Duet ---------- Lucina and Lucille Freund
"I Am An American" by William Stickles ---------- The Group

Accompanist, Ardella Freund

...Deutsches Theater...

The German Stock Company

Of St. Paul, Minnesota

WILL PRESENT

THE HIT OF THE SEASON

"Das Gluecksmaedel"

(THE LUCKY GIRL)

Three-Act Comedy With Singing

Saturday, October 20th, 1928
8:15 p. m.

At the Freund Hall

JOHNSBURG, MINNESOTA

Admission, 50 cents

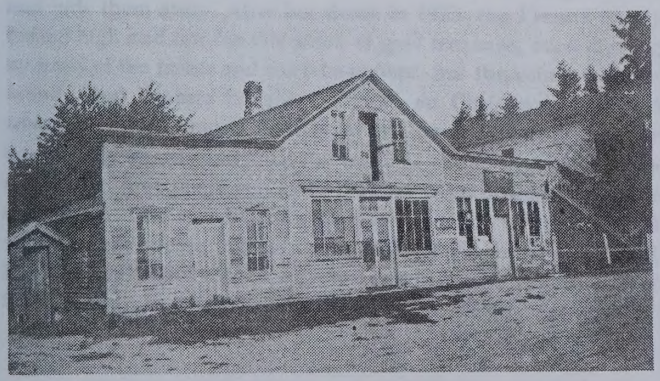
Come! See! Laugh!

FREUND'S STORE
THE FREUNDLIEST LITTLE STORE IN SOUTHERN MINNESOTA

When Peter and Christina Freund moved to Johnsburg in 1880 they had no idea that the store they established here in that year would provide their family's livelihood for almost the next 90 years! Through three generations, the Freund's have worked and served the surrounding farm community.

The first store, built in 1880, must have been a successful business venture, because in 1895, the Freund's built the much larger store and house that still stands in Johnsburg. Peter and Christina lived in the newly erected house and store and continued to run a general merchantile type store at this location. It is believed that the 1880 store was then used solely as a saloon. During the hey-days of the old saloon, John S. Freund would sometimes drive horse and wagon to Rochester to get the beer in kegs or bottles. The saloon was torn down in the early 1920's, a victim of the prohibition laws that were passed a few years before. During the early days of prohibition, Mower County was a dry county but Blooming Prairie could still sell beer. So John S. Freund would go with horse and wagon to buy the beer supply there. In a short time, it was impossible to buy beer anywhere and the saloon closed its doors, never to reopen.

Street Scene



The final days of the old saloon. Note the new store in the background.

The first saloon and general store built by Peter and Christina Freund in 1880.

In the late 1800's, the saloon was also the site of the Johnsburg Post Office. This postal facility was discontinued and merged with the Adams Post Office on December 31, 1900. On January 2, 1901, a rural route was established. In more modern times, the store sold postage stamps and post cards just for the convenience of their customers.

Old saloon scene with Peter Freund and son behind the bar. Note the Postal Boxes in the rear corner of the saloon.

Peter Freund died in 1904 and three of his sons continued to run the store and saloon. Fred ran the store, John S. took care of the saloon trade, and Nick was the dray man, hauling the beer and groceries and other supplies from Adams and Stacyville to Johnsburg. Nick Freund died in 1918 and in that year John S. Freund also bought out his brother's remaining interest in the store and saloon to become the sole owner.

OLD SALOON PICTURE: From R to L: Nick Freund, John S. Freund, Fred Freund, and some of their loyal patrons.

When Christina Freund worked in the saloon, the customers sometimes paid in gold coin and she would take these gold coins and hide them away. After her death in 1923, the Freund family looked high and low for this stash of gold treasure, even digging up parts of the house and store basement, but the coins were not found. Fred Kramer bought a dresser on Christina's sale and when he and his housekeeper were moving this dresser into the house, they heard something fall into one of the drawers. In the top drawer, they found two sacks that had been boarded up above this drawer. One sack had $5 gold pieces and the other was filled with $10 gold pieces. There was a total of $380 in the two bags! Fred and his housekeeper each received a gold coin as a reward for their honesty in returning the sacks to the Freunds.

John S. and Catherine Freund managed the store through a period of great change that saw the arrival of automobiles, and forever changed the way of life. With the arrival of electricity in 1922, they did not have to rely on ice from the rivers to cool their produce in summer. The ice house stood to the rear of the store and was filled with ice in the winter. Sawdust was packed around the ice, to use in the store's coolers for the rest of the year. The ice house was then converted into a horse barn and chicken coop. Families would rent these horse stalls during the winter so that when their children drove the horse and sleigh to school the horses would be protected from the bitter winter weather.

During the 1920's, Isidore used a truck with an enclosed box to deliver supplies to his customers. He had a regular weekly route and sold groceries, dry goods, sewing items, and candies. It was very much like a small store on wheels!

Prohibition came to an end in 1933 and the Freund's decided to use the back part of the store for a bar area. The bar from the old saloon that was torn down in the 20's was put in place and they were ready for business. The first day after prohibition, they ran out of beer by the middle of the afternoon and were unable to get anymore until the next morning.

Keeping the store and saloon well stocked was often times hindered by blizzards. One time in 1929 after a lengthy blizzard, Isidore hired Vincent Mullenbach to go get groceries and supplies at Stacyville. They had to wait for the train to come in and on the way home the sled tipped over and spilled the supplies all out! During another snowstorm, the beer truck got stuck by the Mike Jax farm. The driver gave Mike a picnic of beer to haul the beer by sled to Johnsburg.

John S. Freund with the truck he purchased to help run the store. In later years, Isidore put an enclosed box on this truck to go around the area selling groceries and other staple items of the time.

While the downstairs of the store was used for acquiring the necessities of life, the upstairs was often the scene of many celebrations and parties. Wedding dances, plays by the local theater group, church dinners, and evening dances were often held in the upstairs of Freund's store. There is a stairway leading to the upstairs in the rear of the store and there used to be an outside stairs on the south side of the store.

Isidore and Katie Freund moved into the house and store in 1926 when they were married. John S. and Catherine, Isidore's parents, lived in the house south of the store where the Raphael Freund family now lives.

One of the most tragic times in the history of the store was the robbery and murder of John S. Freund on October 20, 1934. Isidore and Katie then took over the management of the store.

Katie remembers the church dinners that were held upstairs and all the work that went into having them. Tables and chairs would have to be carried up and some of the food was prepared upstairs too! Kerosene stoves were taken upstairs to cook with. Katie's children were just growing up then and mothers would bring along their children to play while they worked to get the dinner ready. Pies were laid on the living room floor for lack of any better place to put them and finally Katie locked the doors of the house to keep the kids from running through the pie room! This was usually only once a year and she remarks that: "We were young then but I couldn't put up with that now!" Katie and Isidore knew all the school children and enjoyed it when they came to visit their own children but at times it became quite hectic.

When the plays were held upstairs the cast of the play would come through their house to sneak up the back stairs so they could surprise the audience waiting upstairs.

Ah One..and Ah two..and Ahh...

Local bands were very popular when dances were held upstairs and Isidore would often help out with the playing. He usually played the drums but could also play the trombone if needed. Florence Lammers remembers times when Isidore would play with Albert Weber on the fiddle, Mrs. John Bissen playing piano, and she would help out with accordion or banjo. The players in the band usually split the small admission to the dances but Isidore would not take his share. He did quite well by selling the beer and other refreshments downstairs in the store. In the late 30's, the upstairs of the store would just be shaking so dances were then held on bowery floors south of the store.

On one of his early band playing trips, Isidore had an experience that his children still talk about. Isidore and his band were to play in some town in Iowa and when they got there it was discovered that two bands were booked for the same night and were there ready to play. A compromise was worked out and both bands

Old record player from the old saloon that was also used in the new Freund Hall. This player would play one tin record disc for a penny. Isidore Freund is showing placing a disc on the player.

merged into one big band. The then struggling Lawrence Welk band and Isidore's band provided the musical merriment that night.

In the early 1960's, Isidore and Katie were in California visiting their daughter and they went to see the now famous Lawrence Welk Show being taped. Isidore got backstage to have a short visit with the band leader who rose to greatness and recalled the early days when they played that one night stand together.

Movies were also shown on the south side of the store for a few years. The parents would bring their children to see the movie and they would do their shopping in the store. Many children of the Johnsburg area saw their first movies on the south wall of the Freund store.

Some of the busiest days in the store were on Sundays when the local baseball team would be playing in Johnsburg. Hundreds of people would come for the games and on hot summer days the beer and pop would sell very well. Isidore just loved the game of baseball and Katie recalls: "As soon as I would set foot in the store Isidore would flip on his baseball cap and zoom out the back door. He wouldn't even take time to say goodbye and wouldn't be back until the game was over."

For many years Stacyville, Ia. did not sell beer on Sundays and many of the Stacyville men would make the trip to Johnsburg to get some beer at Freund's. The road was quite busy between Stacyville and Johnsburg on those days.

When school was in session, some of the farmers would come to pick up their kids from school after dinner! They would play cards in one of the booths in the store until school let out at 3:30 and often times the school children would have to wait until the last hand was played out before their dads would take them home. The two booths were the scenes of many hard fought card battles. A bus service was never used at the Johnsburg school. Parents from the neighborhood would take turns hauling each other's kids to school and back. The school children would often times come to the store to spend their pennies on candy or maybe even a bottle of pop.

After church on Sundays, the people would stream out of the church doors, down the sidewalk, and into the store for some neighborly socializing. The men would gather to the rear of the store to belly up to the bar and the women would shop and visit in the front. The children would be milling around from one parent to the other in search of a few pennies for a candy treat. When Masses were held on Sunday mornings at 8:00 and 10:00, people from the 8 o'clock Mass were still in the store visiting when the parishioners would be arriving for the 10 o'clock Mass. This tradition is still evident when the ladies of the parish serve breakfast after Mass on some Sundays. People will be enjoying a cup of coffee and conversation until very late in the morning.

John Freund's Wedding Picture, May 25, 1899. The store and hall were the scenes of many wedding celebrations and dances.

The bar in the new store: from the front, Nathan Mullenbach, Pee Wee Landherr, Slim Landherr, Wilfred Kloeckner, Ben Goergen, Bernard May, Fred Smith, and Isidore Freund.

Customer service with a smile has always been given by the Freunds to the area people. They used to have two phones, the old ringer type, one on the Adams line and one on the Stacyville line. Many times people who were in the store would use the phone to avoid the long distance charge to Stacyville. Messages were often left at the store for various people and route drivers. The rendering truck would stop and see if anyone had any dead stock to pick up that day. Dry cleaning would be picked up on a regular basis.

Isidore and Katie's children were the fourth generation of Freunds to work in the store. Raphael was growing up in the 1940's and 50's and he remembers the store from that era: "When we were small we would help out in the store any way that we could. Sometimes we would mark groceries, haul them around the store and stack them. Many things came in bulk and we would package them in the store for resale. Oranges, rice, beans, candy and many other items came in bulk. Smoked herring used to come in big wooden boxes. Sticks of bologna and other lunch meats would be sliced or packaged as the customers ordered them."

"Many times the card players would be playing in the back booths while eating bologna, cheese and crackers washed down with a bottle of beer. We sold both keg and bottle beer and I remember the first cans of beer that we sold. They were cone-top cans, all metal round cans that came to a cone on top with a regular beer bottle cap on top. It's too bad that they were all thrown away because now they are real collector's items."

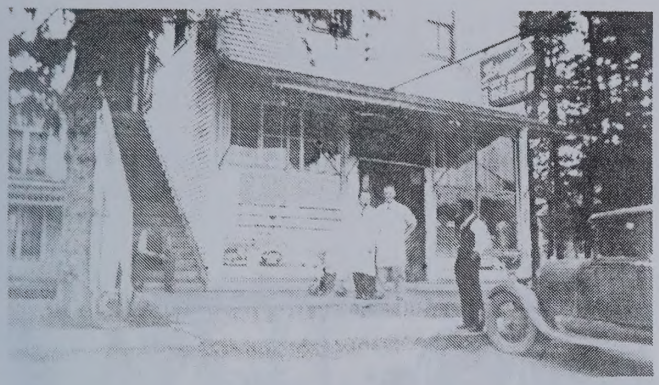
"Shoes, rubbers, overalls, shotgun milk cans, and many other hardware items were sold at the store in the 40's and 50's. I know we sold nails and staples until the store closed because there is still a bucket of staples under the counter in the store. The last gasoline sold in 1967 was 38 cents a gallon for DX Boron Hi-Test. When we were older we would watch the store for a short time while mom and dad would to to the A.G. meetings or to town for business. We all used to sweep out in the evenings and one job that I'd hate to do is clean out the spittoons for the tobacco chewers."

A crowded booth in the store. From L-R: Dick Johnson, Cyril Smith, Ben Loecher, Kenny Goergen, Joe Matheis, Fritzie Mullenbach, Slim Landherr, and young Dickie Matheis in the foreground.

Raphael and Isidore, striking a pose behind the bar.

After Isidore's and Katie's children were grown and leaving home, they had help from many friends and neighbors. Isidore's sister, Martha Gerhart, and her husband helped out when they lived in Johnsburg. Fred Landherr would help out when farm work was slack or on baseball Sundays. Later on Slim Landherr and sometimes PeeWee Landherr would help tend bar. Velma Matheis helped Katie and Isidore in the last years of the store's operation.

Katie remembers the long working hours: "We usually opened the store at 7 a.m. and would try to close around 11 p.m. Many times our customers would try to get Isidore to sell them some more beer after midnight but we could lose our license for doing that so everything was closed at midnight for sure!



Storefront Scene: Willie Weber sitting in his favorite spot, Isidore Freund, and Fred Landherr with white aprons. Child and other man are unidentified.

"Also, we couldn't sell beer before noon on Sundays or our license would be taken away. Sometimes, even before 7 a.m., people would be banging on our bedroom window for us to get up and sell them some groceries for that morning's breakfast. One time we were awakened late at night and went to the door to find a priest friend from Iowa with two of his friends! They were going up north fishing and woke us up to buy a Minnesota fishing license!"

"I used to know all the kids when they were going to school here. But now that they are grown, I don't recognize very many of them anymore."

The Freund Store closed its doors for the last time on the 5th of November, 1967. The next spring Isidore died after fighting Parkinsons disease for the last years of his life and Katie continues to live in her home to this day. In walking through the store with her, she points out the bar with the round pillars on each end and mirrors from end to end which were moved from the old saloon, the south wall shelves where the groceries were stacked, the meat and ice cream coolers, and the cash register where she rang up groceries for a good part of her life. The shelves are dusty now, and the floor is worn from the thousands of customers who walked through the doors of their store. But the building is rich with memories. Memories much too priceless to put on the auction block or sell privately. As she remarked to me that day, "This is my home and I just wouldn't feel right coming in here if this stuff was not in here!"

The Freund Store, 1880 to 1967, eighty seven years of dedicated service to Johnsburg. Thank you for serving so well.....

A Happy Group, from the old saloon days. Seated L-R: Johnnie Weber, M.C. Mullenbach, Fred Freund. Top L-R: Pete Thelen, Matt Weber, Nick Freund.

WILLIE WEBER'S BLACKSMITH SHOP AND OYSTER STEW EMPORIUM

The Willie Weber blacksmith shop, on the southern edge of Johnsburg, served the needs of the surrounding farm community for many years. Born in 1883, Willie saw many changes in the style of farm life and adapted his business to those changes. He lived in an era of transition, from the use of live horsepower to the wide use of gasoline engines for the power needs of agriculture. As the demand for shoeing horses declined, the need for someone to repair the new-fangled steam engines and gasoline engines became apparent. There wasn't anything he couldn't fix or at least try to fix. There were no welders in the early days so things that broke had to be rebuilt or mended in the coal forge.

Gilbert Heimer recalls going to the blacksmith shop almost every day when he was growing up on the home farm just south of Johnsburg. Gilbert says: "I remember he always worked on my stuff right away but sometimes we took a short trip to the store for a beer first. Farmers who stood around and bugged Willie to get fixing their pieces right away were most times only delaying the fixing of their parts. If you would bring something in to get fixed and leave it for awhile he would get right to it. He wasn't really being mean, that was just the way Willie was!"

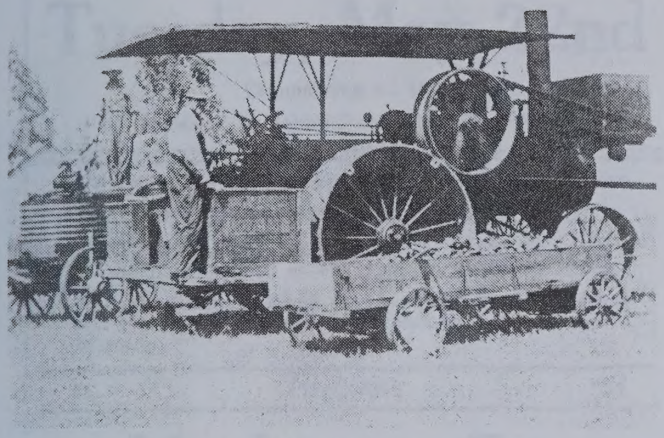
Somerford Scottie Willie Wooley enjoys in his favorite seat, Sallie's Fiesta, and Fred Lambert with their spaniel, Cindi and other men are satisfied.

"Also, we couldn't see here before some of Sandy's or our friends would be coming up to our bedroom window for us to go up and see them were pleasantes for that morning's breakfast, that time we were wakened two or eight way out in the dark to find a person friend been here with two of his friends! They were going up south fishing and wanta be up to here a Sthmonts change theyre!"

"I need to know all the kids when they were going to school here. Did now that they are grown, I don't recognize any among of them anymore."

The Fernal Store closed its doors for the last time on the 20th of November, 1967. The store equipment, also, disappeared. Fred Lambert's dreams for the last years of his life and their numbers in five is for lower to this day. In walking through the store, with her, the points out to the whole the record pillars on each end of the store from and to you where were of from the old cabinet, the sash well also the grocries were stacked, the meat and ice cream cabinet, and the cash register where sat away up grocries for a good year of her life. The shelves are dusty now, and the floor is worn from the thousands of customers who walked

A Happy Group from the old Fernal Store. Front L.R.: Jakie Wooley, Mrs. Hutchinson, Irene Fernal. Top L.R.: Ron Phelan, Sam Wooley, Mrs. Fernal.



Willie Weber threshing at the John Adams farm.

In addition to his smitty work, Willie Weber was known for his threshing machine and steam engines. He started threshing in the early 1900's and for many years the Weber and Heimer's Threshing Outfit worked the surrounding farms. Willie would run the steam engine, his brother Albert would operate the threshing machine, and Josie Heimer, Jr. would be the water bug. The water bug would haul the wagon loads of water needed by the steam engine for a day's work. The coal to fire the engine was hauled from Stacyville, Ia., and if wood was used that was cut locally. Matt Heimer, Josie Heimer, Jr., Albert Weber and Gilbert Heimer all ran the separator for several years for Willie. In later years Willie bought out Josie Heimer's interest in the machine and continued to thresh for the farmers until his death in 1945.

The Advance-Rumley 22 H.P. steam engine and 42X64 Aultman Taylor threshing machine that Willie owned, ready for the move to the next farm.

Willie always had two or three cars of his own even though he didn't drive all that much. He once owned an Edsel car but let it go before they really became a collector's item.

Mrs. Leo Jax remembers going up into the small upstairs in the shop and listening to an old cylinder phonograph that Willie would let some of the kids play with.

"Uncle Willie's shop was a hangout for many of the boys and young men from Johnsburg," said Florence Lammers. She recalls that Joe Matheis, Joe Mullenbach and Gilbert Heimer were there an awful lot.

Was it the love of young men for mechanical things that drew them to the blacksmith shop or was it perhaps the oyster stew? That is right, oyster stew was another small product that was made in Willie Weber's blacksmith shop.

OYSTER STEW HOT
OYSTER STEW COLD
OYSTER STEW IN THE POT
THREE HOURS OLD

About twice a month during the fresh oyster season a select group of neighbors and friends would brew a big pot of oyster stew on top of an old fashioned round heater stove in the blacksmith shop. Isidore Freund, Joe Matheis, Joe Mullenbach, John Krebsbach, Fred Fisher, Bill Dense, Gilbert Heimer and others that may have been forgotten would enjoy their nights out at Willie's slurping the stew and downing a bottle of home brew!

Gilbert remembers one night in particular: "One night the gang was at Freund's store and Isidore announced that he had some fresh oysters and you guys should round up some milk and we'll meet you at Willie's. Joe Matheis and I went down to his farm to milk a cow for the third time that day. After being milked only a short time ago it took some squeezing to get enough milk for a pot of oyster stew. Just when Joe said he thought he had enough the cow kicked and tipped the pail over. We went to work on the next bewildered cow and finally did get enough milk for the pot of oysters."

"After the oyster stew was made we would eat our fill and settle down for a couple of hours of card playing or visiting. Late in the evening before we headed home we put the big pot back on the top of the stove and had a nice hot nightcap of reheated oyster stew."

After his death in the spring of 1945, Willie's real estate and personal property were auctioned off. The house on the east side of the road was the old parish house that was moved there in 1909 and Joe and Johanna Goergen purchased it. Norbie Mullenbach bought the blacksmith shop and land on the west side of the road where his family is still living and running a repair shop.

Willie remained a bachelor all his life, leaving no heirs to retell the Willie Weber story, but the people that knew him well have many fond memories of him. R.I.P.

Willie Weeks (standing) at the John Deere barn.

AUCTION!

To Settle Wm. Weber Estate, An Auction Sale Will Be Held At Johnsburg, Minnesota, on

Tuesday, May 22nd

Commencing at 11:30 A.M.

Ladies of St. John's Parish Will Serve Lunch

PERSONAL PROPERTY: House & Blacksmith Shop

BLACKSMITH SHOP: Built of hollow tile, 26x50 ft.

TWO SHEDS: One 18x44 ft., & One 21x33 ft.
All buildings located on 1½ acres on west side of road.

HOUSE: 9 rooms, 22x32 ft. Also small barn, woodshed and garage. All buildings are located on 1 acre, east side of road.

25 CHICKENS 25

Machinery Etc.

1 Huber 40-H.P. Tractor, solid rubber tires; 1 16-H.P. Heider Tractor with wood sawing & post sharpening attachment; 1 Advance-Rumley 22 H.P. Steam Engine; 1 42x64 Aultman Taylor Threshing Machine in first class running order; 1 14-inch Two Bottom Tractor Plow; 1 8-inch International Burr Mill; 1 12-Barrel Galvanized Thresher Water Tank; 1 14-Ft. Wood Boat; 2 Thresher Water Tank Pumps; 1 Steel Thresher Cable; 1 Large Threshing Machine Canvas; 1 8-inch 125 ft. Endless Rubber Thresher Belt; 1 Safe; 1 1929 Erskine 4-Door Sedan actual mileage 7924; 1 1927 Two-door Model T Ford Coach; 1 1921 Model T Truck; 1 12 Guage Winchester Shot Gun; 1 22 Marlin Repeater Rifle; 8 Shotguns & Rifles. Blacksmith Tools, equipment & supplies; Complete Set of Carpenter Tools, Household Goods, and many other articles too numerous to mention.

THE MULLENBACH GARAGE

Norbie Mullenbach came back from the Army for a week in the spring of 1945 to purchase the land and buildings of the William Weber estate. After Norbie was discharged from the Army later in that year, plans were made for building a new repair shop on this property. This shop was then built around 1946. It had a coal fired forge which was used for many things including the heating of plow lays for resharpening. There was room enough to work on two cars very easily. Welding, automobile repairs, and general farm repair work was done in this shop for many years to come.

In 1977, Sam and Mathias Mullenbach tore down the old shop and replaced it with a larger shop to carry on the business that his father started after World War II. Many of the tools from the old shop are still in use today.

Mullenbach's Garage being built around 1946. Time for refreshments for a hard working crew!

THE JOHNSBURG FEED MILL

For a number of years before 1939, Johnsburg had its very own feed mill. Albert Weber ran this business behind his brother, Willie's blacksmith shop. Bernard Goergen remembers: "To get the grain, which was usually oats ground for our cows, I would load up a wagon of oats and take it to the feed mill that Albert Weber had in Johnsburg. It was in a shed on the south end of Johnsburg. We would have to shovel all the grain off the wagon into a bin. From there it would go into the grinder, which was powered by gasoline engine, and then out the end to be bagged. I remember Albert's dad, Nicholas, would help bag the feed as it came out. We would have to do this every couple of weeks to feed our Herefords." In 1939, he moved this business to Stacyville.

CLIFF'S ELECTRIC

The newest business to spring up in Johnsburg was Cliff's Electric which was started by Cliff Mullenbach in March, 1964. Cliff and his employees wired many buildings for the farmers in the surrounding area along with doing the general maintenance and trouble shooting that our modern electrical systems require. At one time the business employed five men and women to keep up with the workload. Cliff has also recently opened a lighting and appliance store in Adams.

Baseball

JOHNSBURG BASEBALL TEAM - 1942

Front row: L-R Robert Emanuel, Buddy Bissen, Jerry Hackenmiller, Clemens Goergen, Elmer Miller. Standing: L-R Ambrose Krebsbach, Arthur Brown, Joe Jax, Paul Schneider, Ralph Goergen, Leo Schneider, Paul Smith.

PLAY BALL!

The crack of the bat, the roar of the fans, are no longer regular weekly sounds at the Johnsburg baseball diamond. However, the days of yesteryear when baseball was the king of sports in Johnsburg lives on in the memories of countless players and fans.

In the early 1900's, the teams played their games in Thome's pasture about a mile north of Johnsburg. These teams would get together occasionally to play the neighboring town teams.

Elmer Miller and Bob Emanuel organized the baseball team in 1942 which belonged to the first organized league. Isidore and Katie Freund faithfully supported the Johnnies by paying the league entry fees for the team. This team also played for two years in Thome's pasture and then moved to the newly built diamond in Johnsburg. One of the games played in the pasture diamond which the old timers remember and talk about is the game with McIntire that was never finished. McIntire went home about the sixth inning after an argument developed over the interpretation of the infield fly rule!

If you saw one game or the whole season, there would be no doubt in your mind that Jerry Hackenmiller was the pitching star. He was Steve Krebsbach's hired man during the week, but Sunday afternoons were spent on the ball diamond. He pitched for Johnsburg from 1943-45.

Paul J. Mullenbach managed the team in its initial years followed by Bob Emanuel, Leo Schneider, Elmer Miller, Bob Emanuel and Gerald Landherr. Gerald was the official scorekeeper for many years and managed the team in its final year, 1966.

One game that the Meyer team would like to forget was in the second game of a playoff series between Johnsburg and Meyer. Meyer had won the first game of the playoff and the second game was being played in Durben's pasture. Meyer was ahead 13-6 when Johnsburg came to bat in the seventh inning and scored 13 runs to eventually win the game 19-13.

Emotions would rise to a fever pitch in some of these games and it became increasingly difficult to get anyone from the local area to umpire the games. The league then brought in umpires from the Austin Umpire Association to call the games for about $25 per game.

Johnsburg was always blessed with a good pitching staff. Joe [Blackie] Schneider, John Freund and Marvin [Lefty] Miller handled the pitching chores for many years and were joined by Jerry Matheis in later years. Fans would come early to sit behind the backstop and watch Blackie's curve ball break.

HOME RUN FEVER

To hit one home run during a game is quite an accomplishment for a player. Johnsburg had three men who hit two home runs in a single game. Joe Schneider hit two against Meyer, Harry Kramer hit two in a game against Lyle, and his brother Jerry Kramer powered two home runs against Adams. It was a very productive scoring machine when the team was hitting the ball well.

1961 NORTH CENTRAL LEAGUE CHAMPIONS

Johnsburg won the North Central League championship in 1961 and played in the regional tournament in St. Charles, Mn. The team also won the League championship in 1963 and played Morristown at Johnsburg.

It was traditional for the team to have a few beers after the game and discuss how the game was played, or how it should have been played. Some jubilant fan would usually buy the first case of beer. If the discussion would last longer than that case of beer, the team would chip in and purchase as many as were needed to sufficiently analyze the afternoon's contest! At the season's end a steak fry was held for the players, their wives, and those that helped to support the team.

In 1967, the league and team were dissolved and Bob Emanuel organized a men's fast pitch softball team that played for several years. Bob managed this team for the first few years and Joe Schneider and Pat Smith then took over the managerial duties for the final years.

In 1978, when the men's softball team was no longer playing, Pat Smith was asked by the young women of the area to help organize and coach a team. He managed this team, which was made up of women from Johnsburg and Adams, from 1978-1981.

First row: Bat Boy, Jim Smith; Manager, Bob Emanuel.
Kneeling: L-R Harlan Smith, John Freund, David Smith, Albert Smith, Joe Schneider, Bob May, Charles Mullenbach, Richard Goergen.
Standing: L-R Jim May, Lester Goergen, Bobby Emanuel, Wayne Mullenbach, Jerry Kramer, Marvin Smith, Daniel Smith, Harry Kramer, Elmer Mullenbach, Jerry Matheis.

Steal, Steal

Managers of the baseball team had to devise signals to let their team and base coaches know what they wanted the batter and baserunners to do in certain situations. When Paul Mullenbach was managing, he would grab a piece of grass and chew on it to signal his baserunners to steal the next base. During all the years that he managed, the opposing teams never caught on to this signal.

NEWSPAPER CLIPPING 1961

1961 - JOHNSBURG NIPS ADAMS IN FINALE

Johnsburg became the first team to qualify for the coming Region 5B amateur baseball tournament by nudging Adams, 4-3, in the deciding game in the best two of three North Central championship playoff at Marcusen Park Wednesday night.

The winners will face either Kenyon or St. Charles, the South Border titlists, on the latter's diamond in a single elimination contest at 2:30 p.m. Sunday.

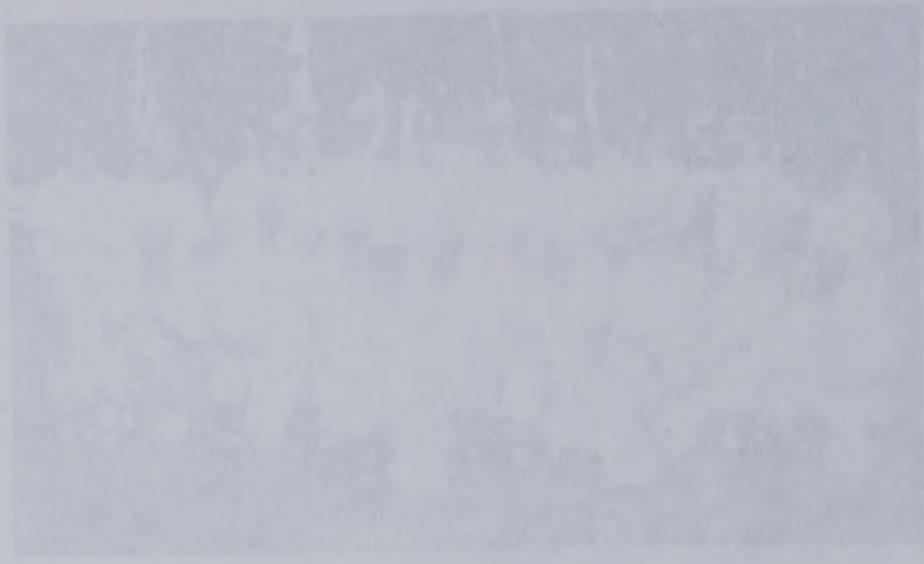
A pair of runs in both the first and second innings was enough to give the game to Johnsburg and pitcher Joe Schneider, who scattered seven hits well. In the first, a walk, an infield error and Jerry Kramer's single did the dirty work.

An inning later, Harley Smith opened with a base on balls and came home on Wayne Mullenbach's double. He scored later on Harry Kramer's single.

Adams cut the Johnsburg lead to two in the fourth when losing pitcher Ray Rosenbaum, who granted nine hits, tripled in the singling Dick Notermann and scored moments later on a passed ball.

Rich Domino got Adams rolling in the sixth, gaining life on an infield bobble. The pinch runner Bill Booher scored all the way from first on Bud King's long double to right centerfield. But the losers couldn't muster any more offensive might in their last three times at bat.

Schneider issued only a single walk, while fanning eight. Rosenbaum, meanwhile, struck out nine, but gave up five bases on balls.



First row, Bill Sun, the Sox's manager, Jim Gerard.
Standing: L-R Walter Smith, John Jones, Lloyd Smith, Albert Smith, Joe Schlosser, Bob Bley, Charles Whitemarsh, Richard Lundgren.
Standing: L-R Joe Riley, Jesse Downing, Hollis Bennett, Wayne Whitehouse, Jerry Hanson, Steve Smith, Dave Smith, Jerry Grant, Elmer Whitehouse, Jerry Malatesta.

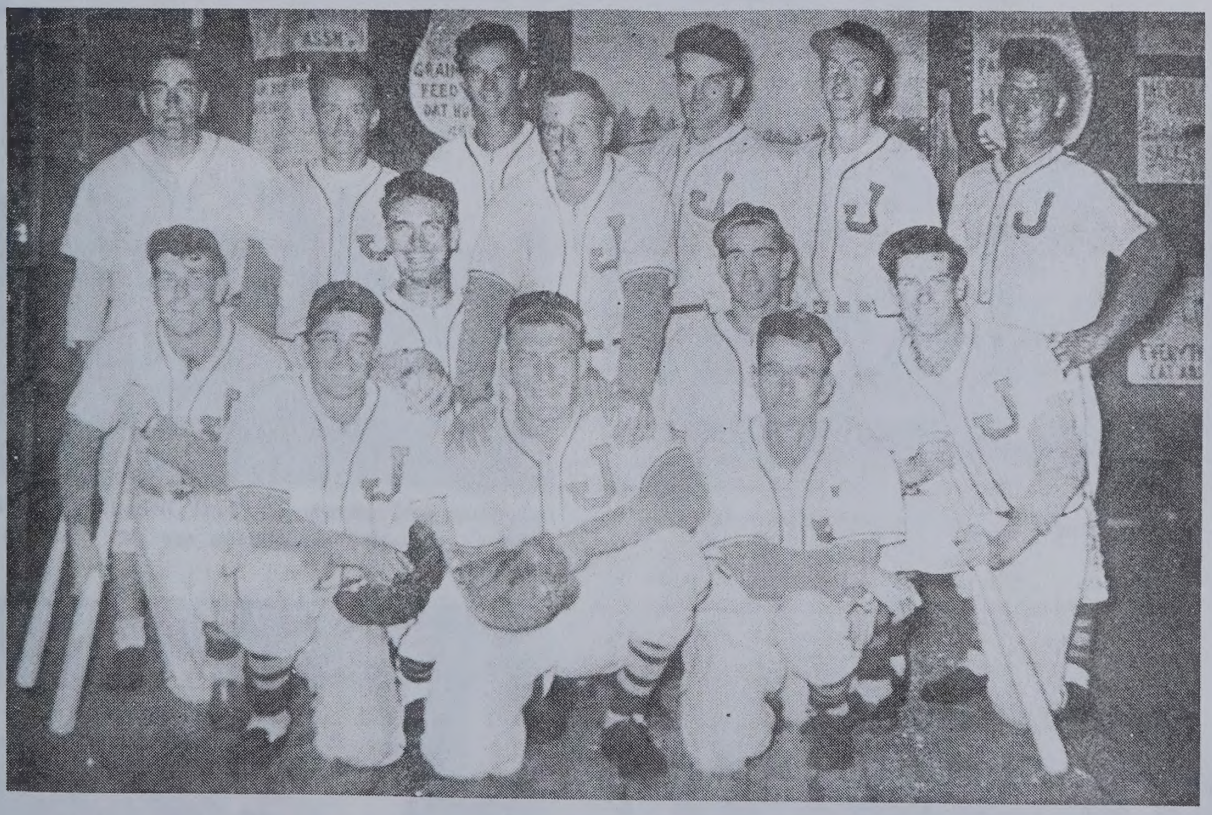
"July 19, 1945. Last Sunday in the State Line League Johnsburg and LeRoy staged the best contest with the verdict going to the Johnnies 3-2. LeRoy held a two run lead until the seventh when the Johnnies staged a three run rally, which proved to be sufficient for victory. July 26, 1945. Yes, it was just as we prophesied last week. The Adams-Johnsburg game was a nip and tuck affair. In fact, the decision on a few plays made the difference between victory and defeat. It was disheartening to lose at the time, but it was just water over the dam and it appears as though the Johnnies will go through their second undefeated season. The game went 10 innings with the Johnnies the victors 3-2."

"Sept. 6, 1945. We have seen many ball games in our day but we don't recall of having seen one any better than the Johnsburg All Stars contest held last Sunday on the Johnnies diamond. Both of the pitchers, Mahoney and Hackenmiller pitched excellent ball throughout the entire 13 innings. The Stars scored one run in the third inning and another in the seventh only to have the Johnnies come back with two and nearly a third one, which was nipped at the plate by a perfect throw from Paul Erie in centerfield. There was no more scoring until the 13th inning when the Stars pushed across three runs in their part of the inning and the Johnnies scored one and left one die on third as the game ended five to three for the All Stars. One fine characteristic of the Johnsburg club is that they never quit fighting until the last man was out in the last inning."

The preceeding article was taken from the Adams Review. Mr. Benedict A. Fazendin, editor and publisher, wrote it in his column, Town Topics. Harry Kramer says that Fazendin was a real sports nut and always had a cigar in his mouth. Harry also remembers that the pitcher for the All Stars, Mahoney, went on to play for the St. Louis Cardinals pro baseball team.

The teams of all these years were made up entirely of the local talent and gave their fans some very exciting years of baseball and softball. The Johnsburg fans were a very loyal and supportive group which in no small way helped the teams to gain their victories and console them in their defeats.

Now the old-timers get together for a game in the fall during the softball tournament that is held in conjunction with the fall church dinner. It is a game of discovering aching muscles that were forgotten and skills that have lost their keenness over the passing of the years. However it is a very enjoyable game, a time to relive the glory years when baseball was king!

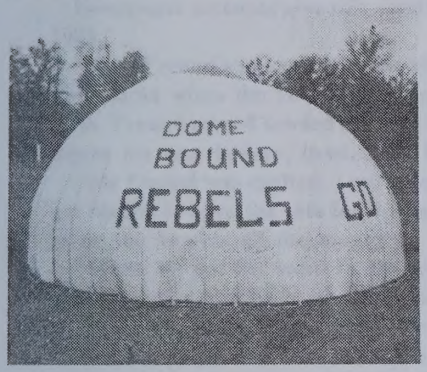


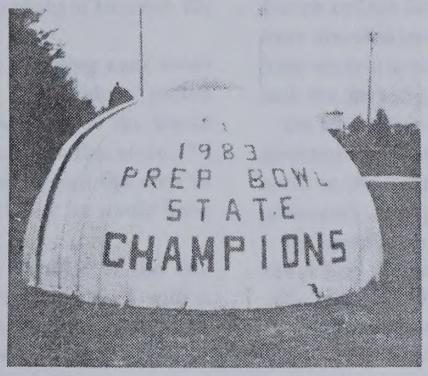
First row: L-R Joe Schneider, Marvin Koenigs, Marvin Miller.

Second row: L-R Harry Kramer, John Freund, Elmer Miller, Wayne Mullenbach, Jerry Kramer.

Third row: L-R Vern Mullenbach, Elmer Mullenbach, Chuck Mullenbach, Marvin Durben, Del Freund, Sheldon Heimer.

1983 CLASS C STATE CHAMPS





SOUTHLAND REBELS 1983
OH WHAT A YEAR!

Won the Wasioja Conference with a record of 9-0.

STATE QUARTER FINALS
Rushford 22-7

STATE SEMI-FINALS
Harmony 28-6

STATE FOOTBALL FINALS
Sherburn-Dunnell 22-9

STATE CHAMPIONSHIP: November 19, 1983, Hubert H. Humphrey Metrodome in Minneapolis at 12:45 p.m.

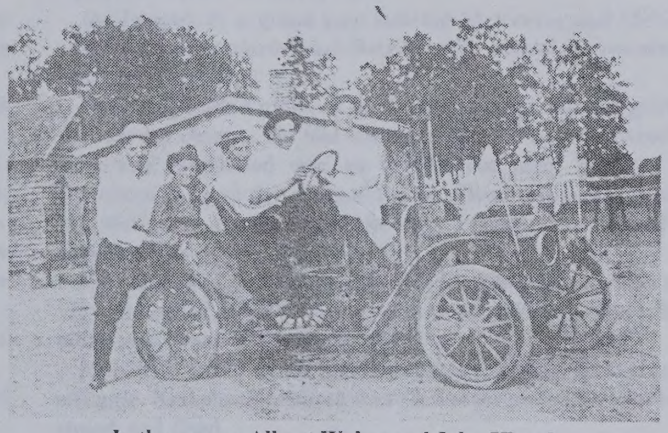
Ended the season with thirteen wins and no losses.

Adams has its own mini version of the dome, the top of a silo. The people who put it together were Wayne, Franny and Pat Mullenbach, Erland and Dorothy Smith.

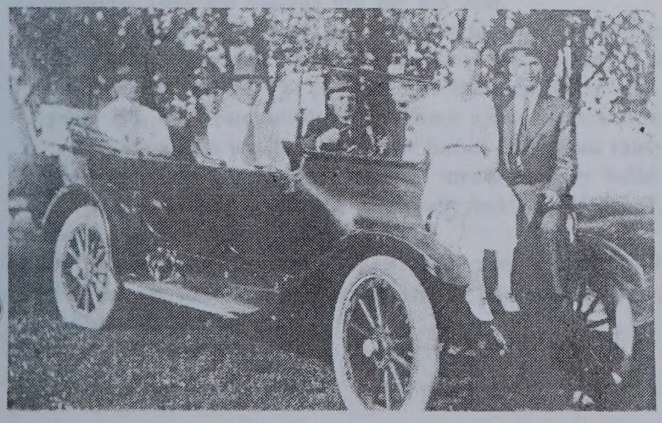
The Johnsburg players who had the honor of playing with the Southland Rebel team were: Ryan, son of David and Jurine Smith; Randy, son of Jerry and Joan Smith; and Tom, son of Erland and Dorothy Smith.

OLD CARS

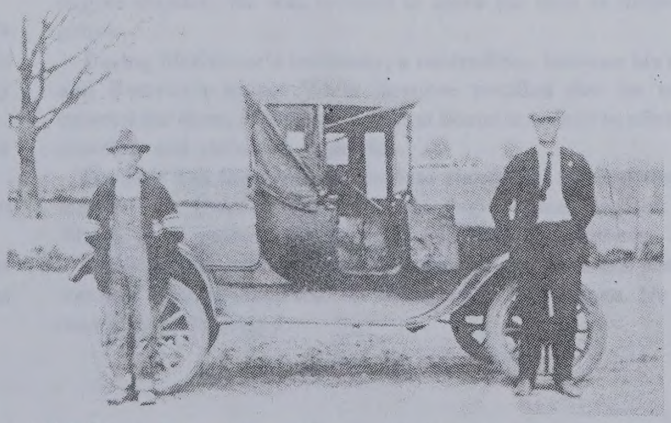
MATT. BISSEN WEDDING DAY - Honeymoon in a motor car "another section". Car was a Holtzman belonging to N.P. Schmitz.



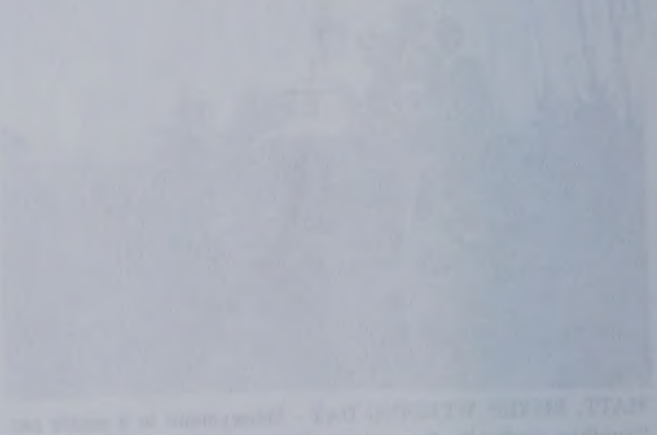
In the car are Albert Weber and John Kloeckner.



Pictured are - Willie Adams, Emma Krebsback, John Krebsbach, Peter Adams, Steve Krebsbach.



1922 Model T Roadstar - Vincent Mullenbach and a cousin. The price of the car was $168.00 with the license.



"JOHN FREUND SLUGGED ON HEAD AND THEN SHOT TO DEATH IN COLD BLOOD BY ONE OF BANDITS WHO MAINTAINS NONCHALANT AIR AS THOUGH KILLING WAS HIS DAILY JOB"

That was the headline on the front page of the Austin Daily Herald, October 22, 1934. Two nights earlier, a general store in Johnsburg, Minn. was the scene of a robbery attempt turned murder.

The store proprietor, John S. Freund, was a prominent citizen of the community and well known throughout southern Minnesota and northern Iowa. His popularity and seemingly senseless death prompted extensive publicity and an intense manhunt to find the killers.

Newspaper accounts give this version of the night of October 20, 1923.

"John Freund was sweeping the store and standing near some flour sacks when the two bandits came in. The robbers pulled guns. Freund moved toward the side door that leads to the house where his son, Isidore, lives. [The house adjoins the store.]"

"Mr Freund was excited. I am sure he went toward the door to get his son to open the safe for the bandits. I know he would have given the bandits all the money he had."

"When he put his hand to the door, the smaller of the two bandits pulled him back, then struck him over the head with a revolver. Mr. Freund was falling when he called out "Isidore!"

As the stunned owner called out the name of his son, the smaller bandit said to his companion, "Aw - plug him."

The tall man fired one shot. Without a groan, Freund dropped to the floor dead.

Isidore Freund heard the shot and tried to open the door from the other side. One of the robbers warned him, "You better stay there."

John J. Krebsbach was the only witness to the murder. He was sitting in the rear of the store, listening to the radio.

The smaller bandit ordered Krebsbach to hand over his money. Krebsbach replied that he was broke. The robbers searched him, found nothing, and ordered him to lie face down on the floor.

Krebsbach was wearing two pairs of overalls that day. Had the robbers searched the pockets of the under pair, they would have found $14.

The cash register yielded only $20. The bandits took that and two cartons of cigarettes.

A third man was waiting outside in a car. The others rushed from the store and the trio drove south into Iowa.

Fred Gerber saw the getaway car speed away. He had been parked beside it. Because it was raining, he had drawn the car curtains. Thus the bandits did not see him.

He didn't hear the shot, but was able to confirm Krebsbach's description of the men. The killer was about five feet eleven inches tall, weighed 180 to 190 pounds, was between thirty and forty years old, dark complexioned and wore a dark suit and hat.

His companion was five feet, nine inches tall, about thirty five years old, dark complexioned and of medium heavy build.

The driver was five feet six inches tall, dark complexioned, thin faced and had a slim build.

The search for the killers began. Many people speculated that the Pretty Boy Floyd gang was responsible because of their recent appearances in the region.

For authorities, the first major lead came two weeks later when a store in Brownville, Iowa, was robbed. The holdup technique was almost identical, but the outcome was rather different.

The owner, George Nelson, was armed with a revolver of his own. When the bandits slugged him, he fired two shots and they fled.

The descriptions of these robbers matched those of the Johnsburg slaying. Several suspects, including Frank, a young man named Frank Danek, Jr., were questioned about the murder. Danek and his father had gained notoriety in the county when they were arrested two years before for stealing eight hundred chickens from several area farms. The Danek lead however, did not pan out and the investigation continued.

On November 26, twenty-three year old Francis McNeiley was arrested for questioning. The next day, he confessed his involvement in the Johnsburg murder plus the slaying of two Missouri policemen in a gunfight the year before.

He named Lee Bosteter of McIntire, Iowa, as the lookout man, and Elroy McKeever of Missouri as Freund's killer.

Bosteter and McKeever were not apprehended until December 27 in Shenandoah, Iowa. Neither admitted knowing anything about the Johnsburg murder, but in the room at the boarding house where they were staying, police found a machine gun, two rifles, two revolvers, ammunition, a suitcase full of jewelry and eight automobile license plates.

On January 3, a grand jury indicted McKeever and McNeiley with first degree murder and Bosteter with second degree murder and grand larceny.

Bosteter pleaded guilty to the larceny charge and not guilty to the murder charge. He told the court that he never entered the store and functioned only as the lookout man. Bosteter was sentenced to serve five years at the St. Cloud prison. On January 18, McKeever confessed to shooting Freund. He claimed the shooting was accidental.

"My God, you don't think I intended to kill that man," he said. "If we intended to kill him, you don't think we would have left the other man [John Krebsbach] alive."

McKeever said that his gun accidentally discharged during the struggle. Krebsbach testified that McKeever pulled his arm back, aimed and fired.

McKeever was allowed to plead guilty to second degree murder because the sentence, life imprisonment, was the same as for first degree murder. He was ordered to serve his time at Stillwater prison.

During McKeever's testimony, a contradition between his story and Bosteter's arose. While Bosteter testified that he never entered the store, McKeever said that Bosteter walked in after the shooting and stole the cigarettes.

Bosteter was then brought back to stand trial for first degree murder. He pleaded guilty to first degree manslaughter and fifteen more years in prison were added to his sentence.

McNeiley was extradited to Missouri, where the death penalty was still used, to stand trial for killing the two policemen. He was convicted and hanged.

By night on swift enchanted wings I fly,
Bright stars above become my Rosary,
Each star a lonely prayer which bids me try
To live in faith and hope and charity.
At times I seem to question truth above
And even doubt sublime eternity,
Yet countless stars tell me a Holy Love
Will watch and care for me, Eternally.

All through the night I prayed my Rosary
On Heavenly Beads where only Angels trod.
How can I ever doubt Life's mystery
When first at dawn my humbled soul
is awed?
The generous sun gives me so tenderly
Another day - that I may live, for God.

The Flyer's Rosary was composed by Max Conrad on one of his early 200 transatlantic flights.

THE MAX CONRAD STORY

It was July 27, 1930, that Max Conrad, a young 28 year old barnstorming pilot from Winona came to the Adams farm to give rides. The Adams farm, where he gave those rides, is located about one air mile from Johnsburg. Father Koch served as pastor from a parish in Winona before coming to Johnsburg. That's where the connection between Father Koch and Max Conrad began. Oldtimers remember the sermon Father Koch gave that Sunday. Father used to preach from the pulpit and this Sunday he abandoned his religious speech. The subject he talked about was aviation. He liked to explain the uses for the airplane which he called the fluect machine and the changes they could bring. He also said one day you will see the Holy Father traveling around the world by plane. Possibly he was trying to promote Max Conrad who he described as a good German boy. He said his mother was Irish, his father German, but, he was still a good German boy! Go out and support him by taking a ride in his fluect machine as it is perfectly safe. Father Koch was known as the world traveled priest and was probably in a better position than most to see a future in aviation.

The first two who got a ride in the plane were Willie Weber and Paul Goergen. They got a free ride from Max the night before as he took them along up to check out the area. The next day a huge crowd turned out to ride and watch. The plane could take three passengers up at a time. John J. Koenigs, Mike Fasbender and Isidore King took a ride together and flew over their farms and Adams. When they landed again John Peter Mullenbach came up to them asking, "What did you see when you were up there?" To this Mike Fasbender replied, "Johannes Peta, you had better go home as we saw some of your cows out in the corn!"

Roman Smith was about ten years old at the time. He went to the spring at the Adams farm to get drinking water for Max several times that day. He was rewarded with a plane ride and was the envy of all the other boys there.

In later years, when Max Conrad was making his world record flights, the people of Johnsburg were pulling for him and listening to news reports of his achievements.

Max attended Marquette and Notre Dame Universities. He was an accomplished musician and an outstanding athlete. At the age of 29, he set a world high jump record. He was a favorite to make the 1932 Olympic team in the decathalon until the press of business kept him from the trials. He has had private audiences with three Popes and two presidents. He was known as the "Flying Grandfather" because of his 10 children and 28 grandchildren.

REPRINTED FROM WINONA DAILY NEWS

One of the highlights of his life occurred August 30, 1961, when this community held Max Conrad Recognition Day.

On this day he witnessed the formal name of Winona Municipal Airport as "Max Conrad Field."

He received an honorary commission as Colonel in the United States Air Force Reserve from Chief of Staff General Curtis E. LeMay.

He was eulogized by high government officials, fellow airmen and longtime friends.

He saw the famed Air Force Thunderbirds aerial acrobatic team put on a blue ribbon show in honor of the man who has dedicated his life to the advancement of aviation.

He was commended by the late John F. Kennedy, then President of the United States, in a telegram.

Not since the roaring twenties has such an intrepid aviation figure appeared on the scene as Max Conrad of Winona, who Tuesday was awarded the Harmon trophy in Washington, D.C., one of aviation's most coveted awards.

Conrad, who has logged more than 45,000 hours-more than any other man; who holds virtually every light plane record in the world and who has made 129 North Atlantic crossings on his log and 20-odd flight deliveries of light planes across the Pacific, last crashed the headlines in a big way in 1964 when he made, unharmed, a forced landing of his single engine plane on the Greenland ice cap the middle of March.

His dramatic rescue, only six hours later, by Danish and American sea and air units was just one more exciting adventure in a career spanning 37 years of flying which has marked him as the latter day Lindbergh. His amazing feats as the pilot of a small plane have never been surpassed.

Conrad is not a young man anymore. He celebrated his 62nd birthday early this year by playing three fast games of handball at the Winona YMCA.

Conrad is one of the last survivors of that vanishing race of "vagabond flyers" who would rather promote interest in aviation than make a lot of money.

FORMAL QUASQUICENTENNIAL OBSERVANCE

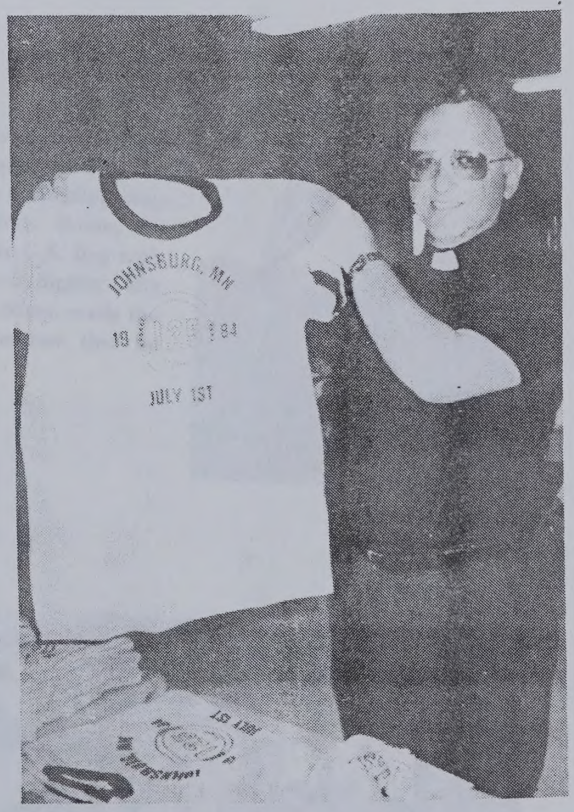
June 30 -

SOLEMN MASS - 8:00 P.M.
CENTENNIAL SERMON
SOCIAL HOUR AFTER MASS
BEARD CONTEST

July 1 -

QUASQUICENTENNIAL PARADE - 12:00 P.M.
LUNCH ALL DAY
FESTIVITIES - AFTERNOON

Pete Schaefer
Ray Schaefer
Roger Gerber



Father Herman hawking T-shirts to support the parish.

SOCIAL CONCERNS COMMITTEE
Left to right: Jeanette Smith, Jerry Smith, Jurine Smith, Joe Jax, Colette Golombowski, Harry Kramer, Jeanette Schaefer.

PARADES AND CELEBRATIONS

The Johnsburg community has had many days of celebration with the most notable being the 75th and 100th anniversary observances. On July 4, 1934, Johnsburg celebrated their 75th anniversary with a parade, games, and many other festivities.

The Centennial Celebration of July 4th, 1959, began with a Solemn High Mass of Thanksgiving offered on the evening of July 3rd, at 8 p.m. by the Most Reverend Edward A. Fitzgerald, Bishop of Winona. This Mass of Thanksgiving honored not only the parish, but also Reverend George H. Smith, pastor of St. John's for the last eight years, who was celebrating his 25th anniversary in the priesthood. A 9:30 a.m. parade was followed by a parish dinner served to over 1300 hungry revelers. Games and festivities rounded out the rest of the afternoon's and evening's festivities.

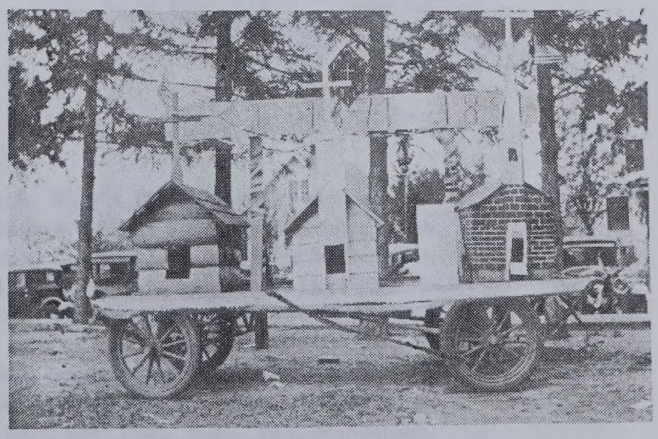
Johnsburg would have July 4th celebrations for many years, alternating with the Stacyville and Meyer observances. The Johnsburg parish would celebrate the feast day of St. John the Baptist with games, dances, and other festivities if they were not planning a July 4th celebration for that year.

Celebrating the 4th in 1923

Pete Adams always led the parade in Johnsburg. Dressed as Uncle Sam and riding atop his white horse, Robie, he would carry the U.S. flag with great pride and dignity. His sister, Mary Adams, made the Uncle Sam costume that he wore.

FOURTH OF JULY, 1923 - "STEPPING IN TIME"

In more recent times, the Johnsburg Jamboree has become an annual event that is looked forward to by many. The first Jamboree was held in 1980 with several polka bands playing throughout the afternoon and early evening. The men of the parish turned the town into a miniature Las Vegas with card games and many games of chance to raise funds for the parish. The ladies had various lunch items for sale, cake walks, and raffles for hand crafted items. The Jamborees, like the celebrations of the early years of Johnsburg, draws the community together for a common purpose, a day of mutual enjoyment and fellowship. Our small parish and town is very much alive with the same hopes, dreams, and spirit of our forefathers. May we celebrate for many years to come.



OLD CHURCHES were built by Nick, Adella, Hedwig Ulwelling and Bernard Goergen.

OUR CENTENNIAL YEAR . . .

JOHNSBURG SWELLS WITH 4TH CROWD

Johnsburg bulged at the seams July 4th with people and cars as they observed the centennial of St. John's Parish. An estimated 5,000 people watched the parade pass in review. There were acres of cars as fields were opened to provide parking space.

The Eagles Drum and Bugle Corp from Austin was a highlight of a fine parade and furnished impressive music for the centennial. Model churches of St. John's Parish, built by Mr. and Mrs. Gilbert Heimer, Jerome Landherr and others, were on display and received great spectator interest throughout the day.

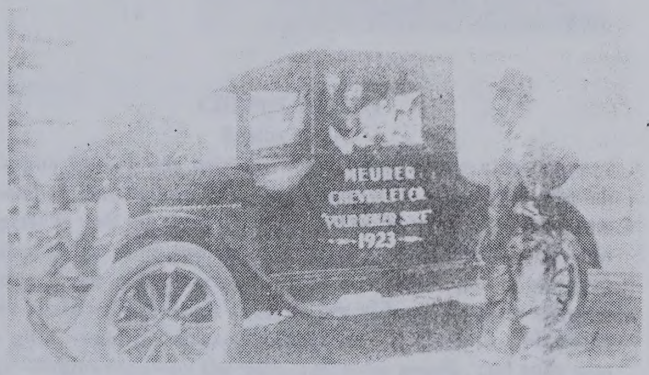
Concession stands operated, pony rides were enjoyed by the children, foot races were held and Iowa outpulled Minnesota in the Tug-O-War. A beef and ham dinner was served to over 1300 people by the women of the parish.

Bishop Edward A. Fitzgerald of the Diocese of Winona, celebrated Mass at St. John's Church Friday evening in observance of the parish's 100th birthday and also in honor of Father G.H. Smith, who celebrated his silver anniversary in the priesthood.

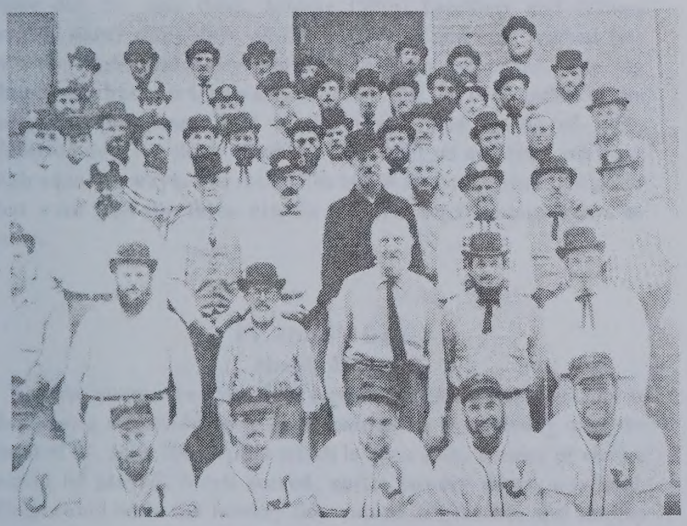
Judging of the whiskers brought the Johnsburg celebration to a successful conclusion Saturday evening. About 65 "brothers of the brush" were measured and judged. Best in each class was awarded a $5 prize.

Roy Smith had the longest beard with over 3 inches of growth topping all other contestants. Clifford Mullenbach had the best groomed full beard; Joe Heimer, best goatee; Harold Kramer, most unusual beard and Mark Mandt, best mustache.

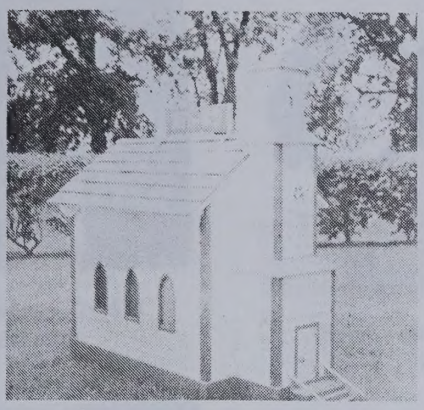
Philip Landherr leads the 100 year Centennial Parade.



Norby Mullenbach had much help from his kids to drive this car in the 1959 Centennial Parade.



1st row: Wayne Mullenbach, Elmer Mullenbach, Marvin Miller, Sheldon Heimer, Joe Schneider, Harry Kramer. 2nd row: Ervin Mullenbach, William Smith, Josie Heimer, Math Mullenbach, Dan Emanuel, Bernard May. 3rd row: Clemens Goergen, Ernie Mullenbach, Philip Landherr, Henry Huemann, Walt Oswald, Roger Gerber, Greg May, Isidore Freund, Gilbert Heimer. 4th row: Ben Loecher, Fred Kirtz, Ambrose Krebsbach, Paul Smith, Roy Smith, Greg Jax, Cletus Thome, Cyril Smith, John F. Smith, Leo Jax, Ralph Goergen, Clarence Mullenbach, Art Brown. 5th row: Vernon [Pat] Smith, Charles Mullenbach, John Smith, Bernard Goergen, Kenneth Goergen, Greg Smith, Robert Emanuel, Fred Bissen, Pete Schaefer, Joe Jax, Clifford Mullenbach. Back row: Gene Blake, Paul Mullenbach, Alfred Smith, Bernard Ulwelling, Reynold Huemann, Alfred Mullenbach, Erland Smith, Norbert Mullenbach, Jerome [Slim] Landherr.



Three model churches that were featured in the 1959 Centennial parade. Built by Gilbert and Leona Heimer, and Jerome [Slim] Landherr.

Anyone that can remember back about twenty years will remember the three churches that Gilbert and Leona Heimer, along with Slim Landherr built. These three models were featured in the 1959 Centennial Parade and were also used in the Heimer's Christmas displays on their farm. The model of the oldest church, dating from 1859-1871 was made out of cedar posts. The 1871-1891 model took the most time to build, and the 1891-1959 model used to be in the Christmas display. It was painted white, but for the Centennial Leona painted the blocks on the walls. Leona did all the painting on the churches and the other miniature people and cars that made the churches seem to come to life. The people were mounted on a moving track that would go in the front doors and come out the side door. Jerome [Slim] Landherr and Gilbert worked many rainy days on these projects and also worked late into the night and early morning on many occasions. The big church was built for Christmas displays, but the two models of the early churches were built in the winter and spring of 1959. Unfortunately the three churches were sold on auction, and went their separate ways. The memories of the craftsmanship and pride that went into the three models will live on for many years to come.

ST. JOHN'S DAY

Marvin Miller

On the years when we didn't celebrate the Fourth of July in Johnsburg we would have a celebration on the Sunday near the feast of St. John the Baptist which is June 25th. Games of chance would be played, lunch served, and a bowery dance was held. They would build the bowery floor out of 2x4 lumber and shiplap boards for the dance. The next day they would tear up the floor and take it back to the lumber yard to be resold.

ROGATION DAYS

Mrs. Bernard May

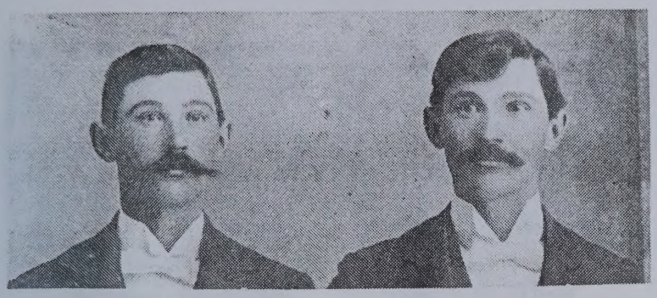
In the spring the three days before Ascension Thursday, we would have a procession out of church after daily Mass. Each day we would walk in a different direction for maybe a half-mile blessing the fields. Church was usually full for these days because the farmers of course depend on good crops for their livelihood.

CORPUS CHRISTI

Rosina Bissen

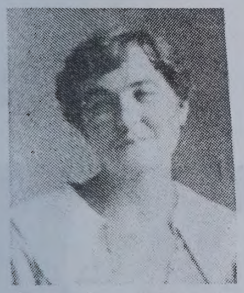
Corpus Christi was held on a Thursday in the older days. I remember that before 1928 we would walk around the church property to visit the three altars. Much of the property was in cow pasture at that time and the day before Corpus Christi we would have to go out with shovels and clear a path through the cow pies so we could walk through to the altars with a little more dignity. The girls would put baskets around our necks with ribbons to strew wildflowers along the path. The older people, and ones who had moved away would always come back for celebrations such as Corpus Christi, St. John's Day, and the 4th of July.

TWINS OF JOHNSBURG



Frederick and William Smith - born January 27, 1871
Parents - Nicholas and Elizabeth Smith

Bernice and Beatrice Mullenbach - born December 26, 1926
Parents - Paul and Mary Mullenbach



Gertrude and Nicholas Kloeckner - born October 31, 1897. Parents Joe and Catherine Kloeckner.

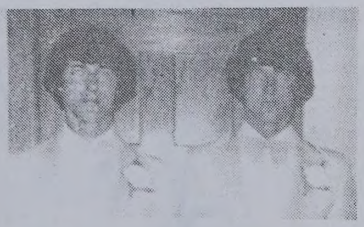
Mary and Katharina Kloeckner - born May 21, 1893. Parents, Joe and Catherine Kloeckner.

Lucille and Lucinda Freund - born August 23, 1930
Parents - Isadore and Catherine Freund

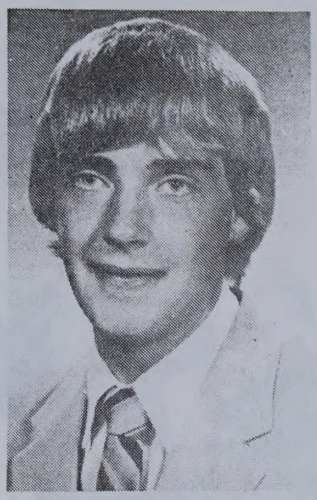
William and Fred Gerhart - born March 22, 1904
Parents - Louis and Mary Gerhart

Sharon and William Ulwelling - born July 11, 1949
Parents - Bernard and Lillian Ulwelling

Leander and Leonilla Mullenbach - born February 27, 1906
Parents - M.C. and Mary Mullenbach



Donald and Douglas Oswald - born October 17, 1961. Parents - Walt and Marlene Oswald.



Richard and Randy Freund born December 15, 1965. Parents, Raphael and Ruth Freund.

TWINS

Henry and Charles Clifford, born January 7, 1869; parents, Michael and Mary Clifford

Ella and William Barrens, born October 11, 1873; parents, John and Ella Barrens.

Bernard and Michael Langshausen, born August 17, 1874; parents, Joseph and Magdalena Langshausen.

Peter and Nicholas Halbach born November 11, 1874; parents, Michael and Maria Halbach.

Thomas Joseph and Edward James Noonan born January 17, 1879; parents, Patrick and Kathryn Noonan.

Carl and Joseph Schwartz born September 13, 1883; parents Nickolas and Maria Schwartz.

Marie Magdalen and Elizabeth Schaefer born October 15, 1886; parents, Johannes and Gertrude Schaefer.

Aloysius and Peter Koenigs born February 7, 1896; parents Joseph and Anna Koenigs.

Francis and Clara Theobald born October 11, 1903; parents Peter and Anna Marie Theobald.

Gregory Victor and Armena Barbara Jax born December 24, 1919; parents, Mike and Elizabeth Jax.

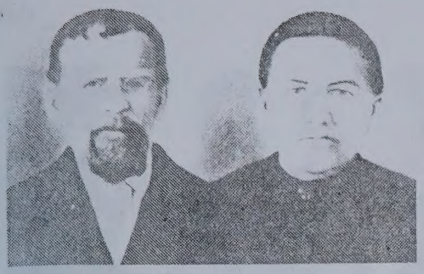
Lawrence and Lorraine Kellner born June 10, 1953; parents Vince and Christine Kellner.

FAMILY PICTURES OF EARLY SETTLERS IN JOHNSBURG

Bernard and Barbara Goergen family [1878]
Standing: Nick, Lena [Isaac], Joseph.
Seated: Bernard, Barbara, John.

Anton Koenigs family about 1895
Back row: John P., Frank, Catherine, Johanna [Mrs. Joe Goergen], Paul. Front row: Peter, Anton, Anna [Mrs. Wm. Heimer], mother, Julia [Sister Isidore].

Joseph Kloeckner family
Front row: Math, Peter Roeder, John. Back row: Mike, Steve, Joe.



Mathias and Gertrude Schuller

John and Gertrude Heimer Family
Standing: John Adams, Mrs. Henry Heimer, Henry Heimer, John Heimer, Math Heimer and wife, Catherine [Loecher] Heimer, Katherine Adams. Sitting: John Heimer, Nicholis Heimer, Frank and Katie [Heimer] Rauen, children of Henry Heimer, Gertrude.

Serwatsious and Mary Schneider family
Back: John, Julia, Matt, Katie, Joe.
Front: Betty, Serwatsious, Annie, Mary [Mullenbach], Mary.

Peter and Anna Marie [Retterath] Bissen

Front row: Eva [Halbach], Helen [Smith], Christini [Brown]. 2nd row: Mary [Schmitz], father, mother, Elizabeth Kleifgen. Back row: Anna [Schneider], Kate [Peck], Aloys, John.

J.B. and Anna Steins family
Back row: John, Joe, Elizabeth, [Mrs. Frank Lehnartz], Gene, Annie, [Mrs. Mike Kirtz], Matt.
Seated: Anna [Schroeder], J.B. Steins

Peter and Christina Freund family 1890
Back row: Bernard, John S., Nick
Front row: Christina, Fred Peter

Anton and Gertrude Kramer family
Front row: Philip, Margaret [Mrs. Mike Aehl]. 2nd row: Lena [Mrs. Matt Jay], Anton K., Gertrude K., Fred. 3rd row: Julia [Sr. Aniceta], Mary [Mrs. Matt Mullenbach], Catherine K., Anna [Mrs. John Mullenbach], Catherine K., Anna [Mrs. John P. Kloeckner], Rose [Mrs. John Weber].

Michael and Anna Marie Gerber Family - 1905

Back row: Theresia [Smith], Fred, Anna [Falk], Katherine [Smith]. Front row: Michael, William, Anna Maria, Mary [Hemann].

Peter and Kathrina [Koenigs] Krebsback family - 1906

Back row: Anna [Klapperick], Mathies, Lathrina [Sabel], Joseph, John. Front row: Nicholas, Julia [Heimer], Peter J., Emma [Schaefer], Kathrine, Elizabeth [Smith].

Andrew and Anna Smith Family - 1915

Back row: Joseph, Elizabeth [Heimer], Henry, John, Fred, Christina [Pitzen]. Front row: Ida [Brown], Andrew, Albert, Anna, Margaret [Bissen], Julia [Gerber].

Peter and Anna [Rethrath] Jax Family

Back row: Magdalene Lena [Ulwelling], Mike, Anna Marie Emma [Loecher]. Seated: Math, Peter, Anna, Mary Katherine [Schmitz].

Math Rauen Sr. and Anna Marie Molitor Family

Left to right: Math Rauen Jr., Math Rauen, Mary Rauen, Anna Rauen, Anna Marie Molitor, John Rauen.

Retterath sisters came to America in 1868. Mrs. Peter Bissen, Mrs. Peter Jax, Chrysant Mullenbach.

OUR CENTENARIAN'S

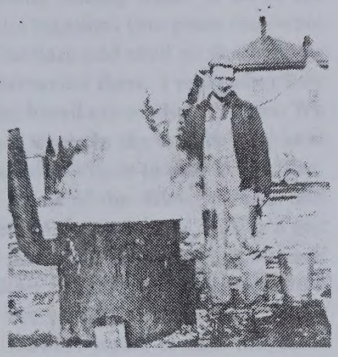
Left to right: Magdalena Mullenbach, deceased September 25, 1937, Miss Josephine Thelen and Miss Mary Adams.

HOME BUTCHERING

John Rauen

The preparation of food took much of the time for the early settlers. One of the jobs that families would help each other with was butchering the livestock and preparing it for storage. Usually between Christmas and New Years you would get the neighbors together and butcher a couple of hogs and a big beef for each farm. We would make our own sausage, and smoke the hams and bacon ourselves. Some of the meat we would pack in barrels and freeze it, then bury it in the snowbanks. This would keep quite well until the spring weather would melt Mother Nature's freezer.

In warm weather, we would put the meat in a five gallon milk can with a salt brine solution. If the salt water would float an egg then it would be strong enough for keeping this meat well. After the meat would soak in this brine solution for four to six weeks you would then hang it in the smokehouse. After all this, it is understandable why you would boil the meat while cooking just to get the salt out! Another technique for keeping meats fresh in the summer was by frying down the meat. This means that you would fry the meat till it was ready to eat and then it would be put in jars and sealed over with the tallow.



Nick Smith butchering at Margaret Smith farm.

Butchering at the Kramer Bros. Hog heads cooling in the snow.

FLOUR RATIONING

Mr. and Mrs. Bernard May

We would sew everything out of feed and flour sacks during the Depression years. These sacks had a heavy weave and were sturdy cloth. During World War I, the flour was of poor quality and people would hoard flour. We needed a ration card to buy white flour. Then you would have to buy a certain amount of barley flour too! The farmers around here were never short of flour because we would take buckwheat, or rye to Otranto to be ground. Corn was also ground up for corn meal.

COOK STOVES

Miss Margaret Smith

The kitchen was the busy place in the house where the women spent most of their time. The cookstove was the most valuable piece of equipment in the kitchen. The key to operating the stove to turn out good meats and bread was experience. The women in the house got plenty of experience.

I would usually start with corn cobs and paper. I would put the damper down to start the fire. After the fire was going I would lift the damper to shut off air. Otherwise the wood would burn up too fast, and the heat would go up the chimney. Good hard wood is the best for cooking and black oak is the best hard wood for burning. It doesn't leave much ash either. It is superior to coal. All cook stoves had a reservoir built on them to heat up water.

We used to clean the chimney once a year. We used to drop a rope down the chimney, snap a brush on and then pull the rope up again. If you burned uncured wood the creosote in the wood would stick to the chimney. The chimneys with a flue are much more safe.

Some of the brands of cookstoves were Home Comfort, Monarch, Magister, Copper Clad, and Quick Meal. Our kitchen still has a cookstove in it and I use it every day.

LAST DAY OF SCHOOL

Ralph Goergen

I remember the last day of school when I was in the sixth grade. I was riding in a buggy of which Roman Smith was the driver with a horse named Bill. We got in a buggy race with the Winkle boys that lived on the old Simon farm. They had a buggy like ours pulled by a big [Schimmil] white horse. We were going so fast that the Winkle boys couldn't make their turn by the Joe Jax corner and tipped their buggy over into the ditch.

OUR FLOWING WELL

Katie and Alphonse Bantes

I remember Mary Adams telling about the time they drilled a flowing well on their farm in 1886. It was the same year that Peter Adams was born. Joe Durben of Stacyville was the well driller when they hit a spring. It was real funny, it happened on April 1. When we went and told people about it they thought it was an April fool's joke. The well never stopped running yet, but it slowed down following the Alaskan earthquake.

EVANGELINE LANDHERR

I recall the funeral Mass for Joe Dorr's triplets. It was held in the school chapel. Their names were Rita, Regina and Roman. They died a few days apart and are buried in the Johnsburg cemetery. The eighth grade girls acted as pallbearers. I believe it was in 1925. They were all buried in separate coffins. Mr. and Mrs. Joe Dorr and family lived on the farm that was occupied by Joe Lammers.

LEO JAX

Winter time was usually woodmaking time. I remember going along with the Kramers and Mertens making wood. A lot of the time they brought wood and made it together. One place they went was east of the Roy Smith farm. The barn and shed on the Kramer farm was made from the beams harvested there. I remember how handy Anton Kramer was using the broad axe on those beams. We would burn the branches and other waste in the woods. The next day the coals were still so hot we wouldn't have to start a new fire.

Another place they went was north of the Huseby farm and west. We used a circular saw mounted on a sawbuck, run by a gas engine to cut the wood. Four men would grab the sawbuck on each corner to move it. If you were short handed, two or three could move it. One day there was a bet involved about moving the bucksaw, anyway, Pete Merten crawled under it and moved it himself.

CANNING

Bernetta Mullenbach

I remember spending a lot of time preserving foods. We used to sulphur apples so that they would keep. After we had them peeled we would cut and slice them. We would fill a flour sack partly full and hang it over a barrel. At the bottom of the barrel we had sulphur burning. After they hung over the sulphur fumes for a while we would put them in a crock jar to store them until we ate them.

To can meat we would put a roast in the oven until it was browned. Then we would cut it in chunks and put it in a fruit jar. We would add a small amount of salt and pepper to the meat in the jar and we boiled it in a canner for an hour. After that we could tighten the lids on the fruit jars. To serve, you just took it from the jar and warmed it up in the frying pan.

VINCENT MULLENBACH

When we lived on the home farm which was northeast of Melvin Kramer's, we had a big flood. We had a horse and colt in the pasture. The water was so high it took them downstream to the farm where Fritz Mullenbach now lives. We went down there to bring them home again.

I also remember, when going to school at Johnsburg one day, Joe Krebsbach [Swartz Josep] misbehaved in class. The sister sent him over to Fr. Koch and had him tell Father just what he did. Sister would watch to make sure he went there too. Only when Fr. Koch asked Joe what he was there for, Joe told Father that he came to get his rosary blessed. Father blessed the rosary and Joe went back to school.

MOVIES

Ervin Mullenbach

In the middle and late 1930's, a man would come to Johnsburg to show movies. He drove an old Model T truck and had two dogs along. The movies were shown on the south wall of the store. He sold popcorn while the movie was playing. Some were talkies, others were silent films. Parents would attend and they would bring their children along. People would do their shopping at the store also. I usually went to see the movies from our home farm. I remember driving with a bicycle from the John J. Kloeckner farm where I worked.

MARCELLA JAX

I recall Agust 24, 1945, the day our daughter, Sandra, was born. I was having threshers for dinner that noon. Early that morning after Sophron called Dr. Schneider, he went over to the Kramer farm. They decided if the baby wouldn't be born very soon that Kramers would come and thresh that day. Sandra was born around 9:00 when Kramers were outside greasing the threshing machine. My mother and sisters helped cook dinner for the threshers.

That was also the year we were told we would be getting electricity and to get the farm wired. We got L.S. Carle from Austin to do the wiring with the condition he would eat and sleep at our house. The bill for wiring the house and barn was $362.64. At that time there was a shortage of electrical appliances. You had to put your name down and wait your turn. The first thing I got was an iron. Next I got a refrigerator and no more running to the pump house with milk and butter! It was a cold, wet year and the crops weren't the best. We didn't finish picking corn until December 24.

Traer Iowa 1930: Arthur Klapperich, Paul Koenigs, Reynold Huemann, Alfred Smith, Edwin Blake, Joe Koenigs and Clemens Goergen.

CLEMENS GOERGEN

November 1st a lot of the local boys would leave from here together and go down to Iowa to custom pick corn. I went down with them to Traer, Iowa, the years of 1930, 1931 and 1932. I worked for the same family those three years. It was the Roy Porter family of Traer, Iowa. I especially remember in 1932 when Edwin King and I went there. We got paid 1½ cents for a bushel of corn picked. You really couldn't afford to buy gloves. That year I picked 1800 bushels without gloves. One day I picked 118 bushels and earned $1.78. You know at that time I thought I made a good days wages.

We would go out in the cornfield early in the morning. The corn stalks were still covered with frost. We were wet from the armpits down until 11:00. You developed cracks in your hands from the work and the weather. When we got up in the morning, it was hard to open up your hand because it would hurt. They had some kind of wax candle you would light and have the wax drip in the cracks in your hands. This made it less painful to open and close your hand. It was hard work, but the Porters treated you well and Mrs. Porter was a real good cook. It helped make the time I spent with that family quite enjoyable.

BARN BUILDING
Isidore Goergen

Our main barn was built in the spring and early summer of 1920. The blocks for the barn were made in Austin and hauled by train to Adams. We hauled them from Adams in the winter by sled. There were forty sled loads of blocks in all. Ole G. Olson and crew built our barn. That same year he built barns on the Joe Thelen, Fred Gerber and Fred Siewert farms. There were twelve or thirteen men in Ole G.'s crew. They ate breakfast, dinner and supper at our place. My youngest brother, Ralph, was born in May of that year. Ole G. never would climb, but watched the men work on the rafters with field glasses to see if they did their job correctly. On July 6, Tony Heimer and Julia Goergen held their wedding dance in the new barn. A few days after, we began filling it with hay.

HUNTING ON THE WAY TO SCHOOL
Roman Smith

I usually walked to high school from 1932-36. Walking the road the distance measured about four miles. If I cut across the field I could reduce the distance a mile. During the fall and winter season I purposely went across the fields to do some hunting and trapping along the way. I carried a 22 caliber rifle which I would leave at Schissel Bros. Elevator in Adams during the day. When following the trapping line I would kill the fur bearing animals and leave them in the traps. When I came home from school I would then pick them up. I occasionally shot game on the way to school. I usually gave it to "Mose" Karsburg, the local barber. When I would get a haircut from him later, he never charged me.

NICK AND GREG SMITH

I remember the small windchargers sold to mount on top of the house. It was initially sold to run a radio, but most people would add a few light bulbs also. The charger would deliver the current to a six volt battery and then to the radio and lights. The battery would take over when the wind wasn't blowing. This was known as the Zenith System. It was sold by Hatten Hardware of Stacyville, Ia. The first big national event heard on the early radios was the Gene Tunney versus Jack Dempsey long count fight. It was talked about then and still is today.

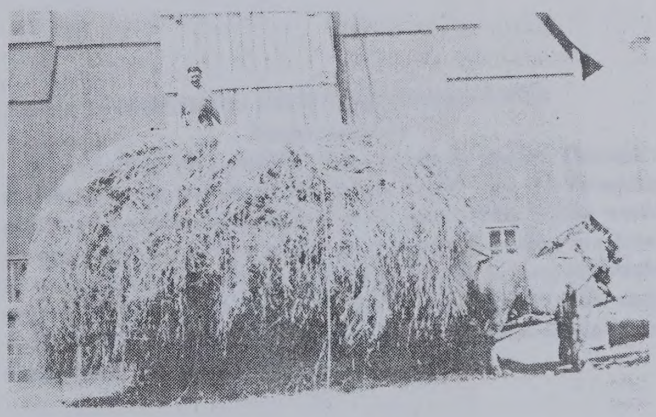
CARBIDE LIGHTING
Ray Smith

In the late 1920's, farmers had the opportunity to get their own carbide lighting and partial heating system. You placed a 4x6x6 tank below ground, in which you had about 25 gallons of water. You also had a container which held a dry crystal-like salt, which was calcium carbide. it worked automatically under pressure. When the pressure went down, water was dispensed in the calcium carbide, creating a gas. This gas would give a nice bright light inside a glass protector. It also gave heat to a cook stove and to an iron for ironing clothes. I think the gas was pretty similar to our LP gas today. When the calcium carbide was all gone you took this container out and cleaned it. You then added more calcium carbide which you could purchase in town and it was ready to go again.

HAY MAKING
Joe Schneider

We always made hay with a large group of neighbors. Those in our group included my brothers, Leo, Willie and Paul; my uncles, the Koenigs family, and my dad. We made hay on five farms. We had three hay racks with one driver and loader with each hay rack. They would load and unload their own loads. There were two men in the hay barn. One man to pull the hay rope back and one to drive the team to pull the hay up in the barn. Out in the field we had one man sideraking and had two men and mowers cutting down hay. They would start mowing in the morning and in the afternoon they would come and help us make hay. We did this work mainly with horses but the last two years we used a tractor to pull the wagon on the hay loader. It was much steadier power.

My job was driving the horses on the hay rack pulling the hayloader. I remember getting stuck with the fork a few times. We would always set the hayloader down at night so the wind wouldn't blow it over. We also headed home from the field when it would start lightning. In 1953, we switched over to bales. We still had the same crew and we would try to get 1500 bales a day baled. We don't make hay with a big crew anymore as we chop a lot of it. I recall the good meals we had and the hard job of making hay could be enjoyable with our big group.



Paul Loecher
1940

REGINA [BISSEN] MAY

I recall as a young girl in 1922, when we first got electricity. It was the same year dad bought the farm and we were hailed out. Father Koch tried to get as many people as possible to hook on the line coming from Lyle so it could be completed to Johnsburg. The cost for the electricity was $2.00 a month. It consisted of a light bulb in each room with a pull chain.

THRESHING 1900

THRESHING 1900
The Gerhart Rig

MARVIN MILLER

Threshing was a hard job with many hands needed to make the operation run smoothly. Math Miller owned the Case tractor and John Bissen owned the threshing machine. The crew had eight farmers and they determined where they would go next by rotating from farm to farm. Everybody had the same job throughout the season. Farmers took great pride in building a near perfect straw stack. The first job you might get when you were old enough to help would proabably be unloading the threshed grain. This was a dusty job as you would have to shovel most of the grain off the wagon into the elevator that was most likely run by a horse driven power drive. The horses would be hitched to a pole connected to a center gear assembly that would turn the shaft that powered the elevator. The horses would just walk in circles around the gear assembly to make the shaft and elevator turn. Hauling the bundles and tossing them into the threshing machine would be the next job that you could handle.

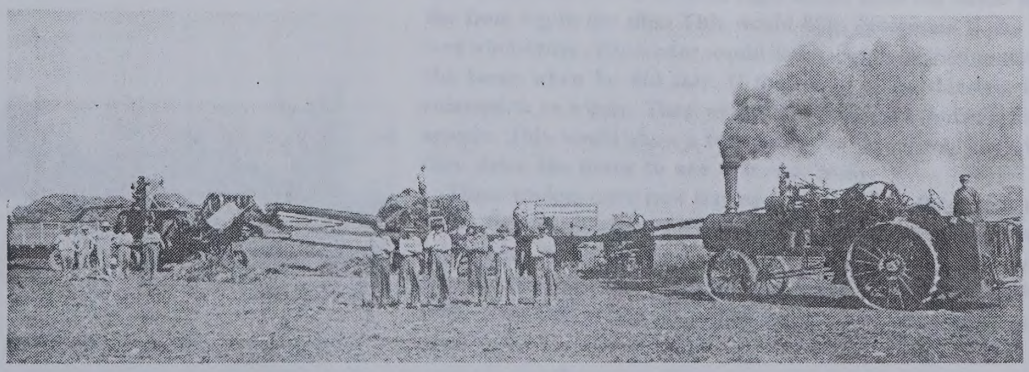
The bundles of grain would be put in stacks of six with a little space to allow for air movement to dry the grain. Many times when the stacks were close to the yards you could find a nestful of kittens or maybe some eggs left there by the hens of the farm. To keep the threshing machine busy required that two men would be throwing the bundles in, one on each side of the machine. If you came in with your wagon loaded with more bundles than your partner, you would have to work harder to get your wagon unloaded in the same time! Whoever owned the machine would supervise the running of it and the building of the stacks. Threshing most certainly required the cooperation of many neighbors working together to attain the common goal of getting the crop in. Many fond memories were made while doing this rather unpleasant and tiring job. We, the children and grandchildren of that generation are left with the legacy of their hard work and cooperation that is still very much present in rural Johnsburg. Many large tasks are made easier by the cooperation of the whole community.

THRESHING WITH REAL HORSEPOWER

Emma Schaefer

We had a threshing machine that was run by horses. Through a system of gears and shafts the horses would turn the threshing machine by walking around in a circle. Later Willy Weber would do our threshing with a steam tractor and threshing machine. Sometimes the three men that would be needed to keep the steam engine running would stay overnight so they could get an early start in the morning. That would of course mean fixing them supper and breakfast too!

THRESHING AT
BARNEY BROWN FARM
1933
Lawrence Brumm Truck



Owners: W. Gerhart, J. Mullenbach, S. Klapperich, F. Gerhart, M. Mullenbach, N. Ulwelling.

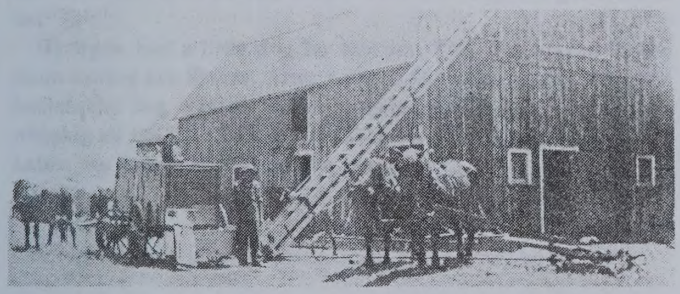
Standing, left: Bernard Goergen, Leo Ulwelling, Barney Brown, Vincent Mullenbach, Philip Kramer.

Sitting on ground, Arthur Brown; blower operator, Ambrose Brown; load of bundles, Fred Frein; empty wagon, Norbert Mullenbach; water bug, Matt C. Mullenbach.

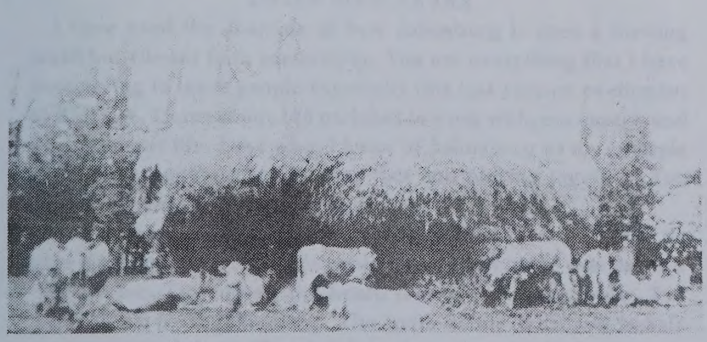
Grain stacks on the Math Heimer farm.

BERNARD GOERGEN

In the days when threshing machines were used, we would bring the shocked grain in from the fields and stack the shocks up into several huge stacks. The heads of the grain would always be put toward the center of the stack with the butt-end of the straw sticking out. This would help to shield the grain from rain and snow too. I remember dad talking about threshing stacks sometimes as late as January. You would put two stacks just far enough apart to position the threshing machine between the two of them and feed into the machine from both sides. When these two stacks were done you would move the machine, the steam engine that powered the threshing machine, to the next pair of stacks. There was such a demand for threshing that piling the shocked grain into stacks was necessary. The threshing crews would do the farms that were close by first, and then move out further from home and do this stack threshing.



Elevating grain with horse power drive at the John Adams farm.

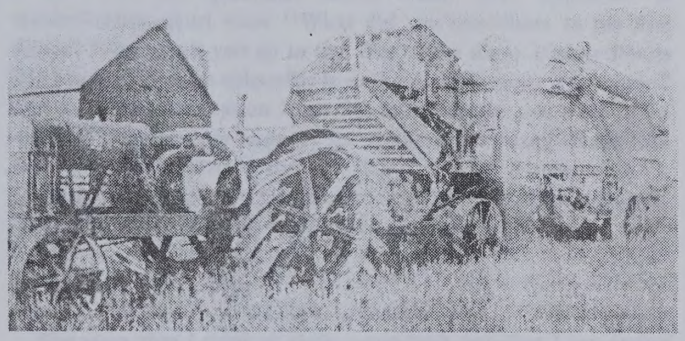


Straw stack and cattle at the M.C. Mullenbach farm.

WILLIAM GERHART

Little Joe King was the engineer for our company threshing machine. We were threshing at his farm which is the one that Erland Smith now lives on. When he left his steamer at night he had the fire banked up as he usually did to hold the steam until morning. Fritz Gerhart, Pete Klapperich and I took a ball of twine and tied the end to the steamer whistle. We took the other end of the twine and tied it to a telephone post by the Mike Jax farm. We did this about midnight and the steamer whistle kept blowing until little Joe got up and cut the twine.

Another time while threshing we killed a skunk in the field. This was at the old Dralle farm where Marvin Smith lives now. The guys then took the skunk with the bundles, and fed it through the threshing machine. We heard that the straw smelled like skunk all winter.



Fred Kramer's Case threshing machine and Hart Parr tractor.

HORSE TRADING

John J. Koenigs

We use the term horse trading now to describe certain trades and transactions. I remember when horse trading meant horse trading. The real professional trader would advertise in the local papers. They would probably start in Rose Creek, and then go to Adams, Taopi and LeRoy. They would stay about two days at each place. After they had enough bought to fill a cattle car, they would send it by rail East. The traders would usually set up by the livery stable. Retired farmers would come there just to watch. The traders would put the horses through a series of tests to see if the animals were sound. First they would check the horse's teeth for age. Then they would hold the horse by the halter with their left hand, and with a coin in their right hand, poke the horse behind the front leg in the ribs. This would help determine if the horse was wind-broke. The trader would listen closely to the breathing of the horse when he did this. If the horse failed this test it was referred to as windy. They would also check the horse's feet for spaven. This would show a tenderness in their feet. They would then drive the horse to see if it was balky.

These traders were now buying horses. When they went to sell them, they would show the buyer how sound their horses were. In later years, horse traders would travel to the farm to buy horses. Many times they had a local spotter travel with them. He would take them to the farmers whom he thought had horses to sell.

LEONILLE YOUNKER

Our entire family was quarantined in June of 1921 when my sister, Gertrude Mullenbach, came down with diphtheria. It is an acute and highly infectious disease affecting children. The diphtheria germ enters the body through the mucous membranes where they multiply and form a powerful toxin. Dr. Smith gave her a test to confirm what he had suspected. The entire family was given antitoxin shots along with being quarantined. We were not allowed in her room. Father Joseph Koch was called and he gave her the last rites. She would have received her First Communion in the fall. Father would have given her communion then, but she was unable to swallow. Gertrude died June 9th. She was a little over nine years old at the time.

Being a contagious disease, special burial procedures were followed. John P. Krebsbach, the funeral director, brought out a cheap black coffin which he left beside a tree in our yard. Mother and Dad prepared the body for burial by wrapping it tight in a white sheet that was soaked in a 5% solution of carbolic acid. Her body was then placed in the coffin and the coffin locked up. We children were in the next room trying to pray at the time, but we were mostly crying. The coffin was placed on a flat open car and I think Willie Weber and Joe Mullenbach were along. They were ordered to take a back road to the cemetery where they were met by a couple of our uncles who assisted with the burial. All this was done after sundown as instructed.

We were still quarantined the 4th of July but some neighbors and uncles brought over some ice cream treats, other food and firecreackers. After the quarantine was over, the house was all fumigated and bedding all washed. The bed Gertrude died in was burned. Father Koch arranged a Mass of the Angels and the blessing of the grave. We noticed after the quarantine was over and we went out in public, people were still afraid to get close to us.

Gertrude had a little dog for her pet. This dog stayed in her room during her illness. After we took Gertrude's body away for burial, the dog was no longer satisfied in the house as it kept whining all the time. We eventually let it outside and it ran away. Later, we found it dead in the cemetery.

SISTER MARLYS JAX

I have used the example of how Johnsburg is such a thriving small but vibrant faith community. You are everything that I have been trying to teach people especially this last year as co-director of RENEW. I have about 146 parishes to work with, encourage and try to support life. I use what I know of Johnsburg as an example of working together, praying together and playing together. You indeed do minister to each other.

I see you are collecting data, I presume for a picture book. I do hope that you give yourselves credit - or at least equal time to your vocation too. You are all the heart/soul of your community, I'm proud to be from Johnsburg. The roots of my faith and beliefs were nourished there. I'm glad Johnsburg is part of my heritage. Your vocation is to pastor that parish and you do it so beautifully that I hope you not just emphasize religious sister vocation, but the vocation of all Christian believers. Keep up the good work.

MARTHA [GOERGEN] MULLENBACH

In 1878, Joe Goergen came to America at the age of five. He married an American woman and had ten children, all born in this country. These were some of the statistics on Joe when he appeared before the court of Naturalization with Judge Catherwood presiding.

Joe was one of three Germans naturalized in one afternoon. They were the first enemy aliens naturalized in America since the start of WWI.

Joe didn't apply for citizenship until the start of WWI and did so then because the United States talked of deporting German aliens.

To demonstrate his patriotism, Joe bought Liberty Bonds and contributed to the Red Cross. In preparing to appear before the court, he had to be fingerprinted and have his picture taken. The local drug store operator, E.S. Erckenbrach, assisted him in this matter.

Some of the questions asked when they appeared in naturalization court were "What did you contribute to the Red Cross? Why didn't you go to the War? How many Liberty Bonds did you buy? Do you subscribe to an English language newspaper? Did you claim exemption from the war because you were not a citizen? Did you ever support the cause of Germany during the war? Do you believe in the red flag and what it represents?"

On June 4, 1919, Joe Goergen received his citizenship papers. They now hang framed at his son's home.

JERRY KRAMER

The story that I think of right away isn't one that I remember myself, but is one told to me quite often. When I was six weeks old I came down with double pneumonia. It was shortly after New Years and we just had a big storm. Most of the roads were closed. The temperature dropped real low. Dr. Blong thought he could make it to Johnsburg, and was to call our place when he did. We then were to send a sled to pick him up. Dr. Blong stopped at the parish house to make the call. Fr. Schimek was the pastor there at the time. Father gave Dr. Blong a shot of brandy before he left with the sled to come to our place. Philip Koenigs was our hired man at the time. He met Dr. Blong at the state line south of Johnsburg. He brought him to our place and took him back again with the sled. Every time I met Dr. Blong years after he would always tell me this story.

ALL ABOARD FOR AUSTIN!

Bernard Goergen

I remember making trips to Austin on the train. We would take the team and wagon into Adams, stable the horses at the livery barn, and then get on board the train to Austin. The train went to Austin in the morning and would return in the late afteroon. This was the only train that I was ever on! It was run by the Milwaukee Road and had a big coal fired steam engine pulling four or five cars. When we got to Austin we would do our shopping and then go to my Dad's brother's house for a noon meal, and of course some visiting. I don't remember going too often because it was considered to be quite a big trip in 1917-20. After the train brought us back to Adams we would take the horse and wagon back home to the farm with our purchases. It didn't seem to take very long to get to Austin on the train either.

DRESSING GEESE AT THE HARVEY HEIMER FARM

Martha Mullenbach

We would raise some geese every year to be sold in the fall or early winter. To help with the big job of dressing these geese, several families would get together and help each other out much as they did for threshing or butchering. The buyers wanted the geese dressed, but the heads were left on and the guts were also left in the birds for the railroad trip to Chicago. To kill the geese we would bore a hole in the soft spot in their head. A corkscrew type blade on the pocket knife was used for this. After the birds were bled we would then go about dressing them. We would dip the bird in hot water and wrap it in gunny sacks. This was done to let the steam soak through the downy feathers of the goose to make the feathers pull off easier. They were also very fussy about getting all the pin feathers off. Plumping the goose would be the next step in this process. We would first dip the goose in hot water, then follow that with a dip in cold water. This would help shrink the skin and make the bird look firm and plump! Hopefully the quality of our dressed geese would gain us the top price paid.

Standing L to R, Lena Heimer, Emma Loecher, Frances Fasbender, Marie Krebsbach, Mary Adams.

Seated L to R, Gregor Heimer, Joe Adams, Victor Loecher, Leo Emanuel, Pete Adams.

MARIE JAX

Before Thanksgiving my folks would kill and dress a lot of ducks and geese for the Thanksgiving market. After we killed them we would pull the feathers out dry first. They were the good feathers. We would try to pull out as many of these as we could. Afterwards we would dunk them in hot water and pull out the remaining feathers. The good feathers we would make into pillows or just sell the feathers. We then would go and dress the ducks and geese except we would leave on the head. After that we would tie their legs together and hang them upside down overnight. The next day my dad would take them to town for shipping to various places. They were to reach the customers before Thanksgiving. Neighbors would come over to help assist us with the task. Things I remember about it, it was hard work and we sure made a mess around.

A NEW ARRIVAL

Marvin Miller

I woke up one morning and had a baby sister that was not in the family the night before. Nothing was said to the children to prepare them for the new arrival and it was surely a surprise to me.

ROSINA KOENIGS

November 18, 1925 was the day my younger sister died from complications resulting from a ruptured appendix. Dr. Krepelka and Dr. Smith performed the operation in our home. Agnes Eva Bissen was operated on Monday and died on Wednesday as Peritonitis set in. She was a little over eight years old at the time. All the clocks in the house were stopped at the time of her death. Pallbearers were Leona Brown, Marie Brown, Lilian Schneider and Leona Smith. Flower girls were Regina Bissen, Margaret Schneider, Margaret Gerber and Margaret Smith. My dad's ledger shows that on November 20th, he paid Drs. Krepelka and Smith for the operation and nurse care $100.00. H.E. Plauner for coffin and funeral $72.00. On November 21st he paid J.B. Steins, the organist, $1.00.

WILLIE KLOECKNER

On first Fridays, I would often times give Father Koch a ride to the homebound people in the country to distribute Communion. Not a word was said on the trip because Father Koch was carrying the Blessed Sacrament. When approaching the door, someone inside would meet Father with a lighted candle and lead him in.

First Communion instructions were given by Father Koch. Before receiving Communion at that time, no water or nourishment of any kind could be had from midnight on. On First Communion Day the children sang a German song while walking into church. An "angel" accompanied each child throughout the ceremony. In the afternoon, everyone had to go back to church to receive their scapular.

Most of the food we ate was raised on our farm. We bought a few items at Freund's store such as sugar, flour, syrup and coffee. We would bring our eggs in and trade them for groceries. We took the grains we used down to Iowa and had them ground there.

During potato digging time, there were always many kids missing from school. But we didn't get out of school during butchering. This was done during Christmas vacation. All the neighbors would come to help and we'd butcher two hogs and one beef.

To make butter, we'd put cream in a jar and toss it to each other and shake it until it formed butter.

My mother made our shirts. I had one white shirt for Sundays, one pair of pants and one pair of shoes. We only went to town [Adams] when we needed clothes.

Our main entertainment was to pop popcorn and shell navy beans.

During one part of the winter of '36, we were out of everything. We hooked up our team of horses and got as far as Golombowski's corner and had to walk in for groceries. We bought a pony keg of beer, invited the neighbors and had a card party that night.

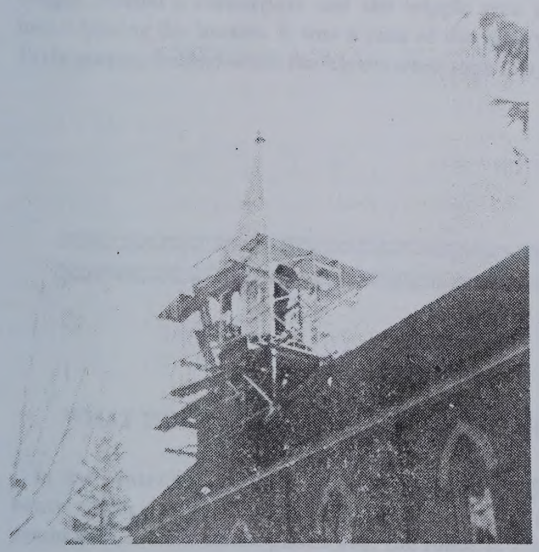
The first convenience item my mother had was a washing machine with a gas engine. Before that we had to crank the machine by hand. My mother hung clothes outside on the wash line all year round. In the winter when we brought the clothes in they'd be stiff as a board.

STEEPLE REPAIR

Ambrose Kloeckner

St. John's steeple and bell tower have stood proudly overlooking the rural landscape for eighty-seven years. In the early 1960's, it had deteriorated to the point where it was unsafe to use the big two-ton cast iron bell for fear that the floor would collapse under the vibrating weight. The wooden wheel on the smaller brass bell had rotted so badly that this bell could not be used either. The project began in late November, 1964 with Ambrose Kloeckner and Linus Knobbe as carpenters, Reuben Gilles and Howard Hudson as sheet metal men. Laborers and other part-time men included Bernard Merten, Bernard Lammers, Maurice Harmon and Gerald Matheis.

The steeple sets on eight legs, measuring six by six inches by twenty-four feet long. After building the scaffolding of ninety-eight pieces, with twenty-four nail-on brackets and seemingly thousands of planks, the tedious work of taking one post out at a time and replacing it began. When all the posts had been replaced an overhead beam was put in. Both bells were suspended on chain hoists and a new floor put under them. The wooden wheel on one bell was measured for size and Steve Klapperich built a new steel one for it.

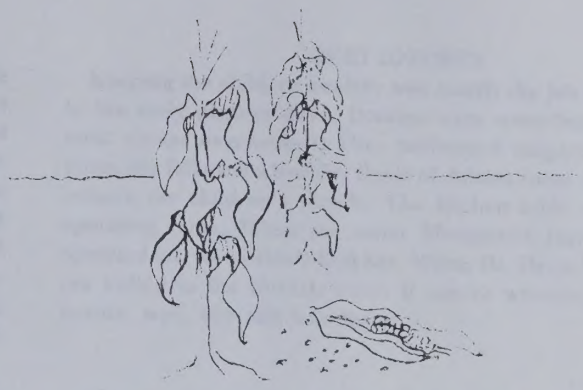


Next came the job of getting rid of all the pigeons and their mess. Over two hundred pigeons were captured.

The new louvers were built in Norby Mullenbach's garage and constructed of clear redwood so as not to deteriorate in the future. With the aid of some parish volunteers, they hoisted it in place about mid-February, 1965. Wire mesh was put over the louvers so birds could no longer get into the tower.

Next came the job of shingling the entire steeple. Above the north louver, under the shingles, was placed a small time capsule as to the date, pastor, janitor, and all others involved in the project at the time.

When we finally reached the cross we were very surprised to see the excellent condition of it. It is an eight by eight inch timber, covered with tin, so all we had to do was paint it. The painting was done on Tuesday of Holy Week, April 3, 1965. We worked off of a sixteen foot ladder and because of the sometimes terrible wind gusts at that elevation, we tied ropes around the cross and around our waists. For those people that think the cross looks small, it is twelve feet high and eight feet wide and towers one hundred ten feet above the sidewalk.



MOWER COUNTY CORN HUSKING CONTEST

Paul Smith

The Mower County corn husking contest of 1941, with twelve men competing, ended with second place honors to a Johnsburg man.

The contest was held two miles northeast of Austin on the Crane-Niehuis farm. Eggert hybrid corn was husked in eighty rod rows and had a yield of 59 bushels and 17.2 pounds per acre. The corn was tall and hard to get at resulting in low totals. The gleanings were wet and dirty which made them the largest deductions in years.

A Grand Meadow man came in first with a gross load of 1,460 pounds, left 16.5 pounds of gleanings, had 10.5 ounces of husks per one hundred pounds, and had a net credit of 1,286.4 pounds. His penalties for husks and gleanings were 173.6 pounds, second low for the huskers.

Paul Smith came in second with a gross load of 1,400 pounds, left only nine and one half pounds of gleanings, and had ten and one half ounces of husks per one hundred pounds. Paul had a net credit of 1,252.5 pounds. His penalties for husks and gleaning were the lowest deductions at 147.5 pounds.

Other local contestants were Fred May, Adams, Mn. with 1,465 pounds gross and 1,244.6 pounds net; Pete King, Taopi, Mn. 1,480 gross and 1,158 net; Leo Edgeton, Taopi, Mn. 1,350 gross and 1,094.3 net; Harry Bartes, Taopi, Mn. 1,310 gross and 971.6 net.

Prizes were awarded by the Austin Chamber of Commerce as follows: 1st-$5.00, along with a bushel of DeKalb hybrid offered by DeKalb], 2nd-$3.00; 3rd-$2.00 and each of the others received $1.00. The huskers were also treated to a feed offered by the Chamber of Commerce.

B.J. Huseby of Adams and F.L. Liebenstein, county agent, were the officials in charge of the event.

HORSE PULLING CONTEST WON BY SMITH BROTHERS AT RUDD CENTENNIAL

A first class field of twenty-one teams of Belgian and Persian draft horses were on hand for the Rudd Centennial pulling contest. Teams were divided into two classes, lightweight [below 3,200 pounds] and heavyweight [above 3,200 pounds].

Each team was given three chances to pull a specially designed truck with powerful gears and weighting devices twenty-seven feet. The weight was increased in each round. The team achieving the longest pull in three tries was declared the winner.

The lightweight division had 14 teams entered. Paul Smith's Belgian team weighing 3,050 pounds took first place by towing 2,700 pounds 22.4 feet. Roy Smith's team weighing 3,150 pounds came in second, towing 2,700 pounds 5.8 feet.

MELVIN KRAMER

When I was a young kid I went along with my dad over to Ernie Mullenbach's to help break a colt. This was done when the horses were about two years old. You would take a real tame horse and hitch the colt along side of it. There was a rope tied to the colt along with the regular driver. This time it was in the winter and we had the horses hooked on the sled. Ernie was in the sled and dad was hooking up the tugs. Dad just got the last tug hooked up and the horses took off before Dad and I could get into the sled. Ernie headed the horses behind the grove where the snow was 12 to 2 feet deep. After going about 80 rods in that kind of snow the colt lost all of her fight.

When working the horses in the field it seems like the horses just knew when it was 12:00. When coming to the end of the field, they would turn toward home instead of turning to make another round.

One time my brother Ervin and I were taking a drink of water out to dad who was plowing in the field. We used the buggy to do this and I suppose we were going too fast turning into the driveway. The buggy hit a bump, moving it sideways. The wheel caught behind a cornerpost and the wipple tree on the buggy broke freeing the horses. It was a case of the buggy, Melvin and Ervin staying behind while the horses were soon forty yards away.

WHAT THIS TOWN REALLY NEEDS IS A RAILROAD!

John Rauen

In the winter we would haul ice up from Stacyville for the ice house which was south of the Johnsburg store. Big chunks of ice would be loaded on sleds, pulled over the roads to Johnsburg, and then unloaded into the ice house and packed with sawdust for cool keeping through all of the long hot summer. This was mainly used for the refrigerator in Freund's store but some was also sold in the summer for making ice cream and other such things of a frivolous nature.

In the early spring, before the farmers got involved with the field work, we would haul coal up from Stacyville for the next winter's heat. This was used to heat the school and parish house. Several teams and wagons would be kept busy. Of course, the coal had to be unloaded by hand too! It would be shoveled down the coal chute into the basements until the bin was full and then some poor soul would have to go in the basement to shovel the coal further into the basement. We would almost fill up the entire basement of the school and priest's house with coal for the next winter! Needless to say the men that did the shoveling into the basement came out looking like little black Sambos. Of course if we would have been blessed with a railroad line through the town the haul would have been much shorter and easier. The wooden wheeled wagons of those years left much to be desired, and do not compare at all with the kinds of equipment that is available now.

GERT LOECHER

Keeping the children healthy was mostly the job of the parent in the early pioneer days. Doctors were sometimes scarce and most always overworked. They performed surgery in the home often. My folks tell when Dr. Davis of Adams came to our home to remove the children's tonsils. The kitchen table served as the operating table. When my sister Margaret's turn came to be operated on, we couldn't find her. When Dr. Davis left, we found her hiding in the chicken coop. If you're wondering about her tonsils, well, she still has them.

BERNARD GOERGEN

Doctor Blong from Stacyville, Iowa did a lot of work up here in the Johnsburg area. Doctors were always on call, of course, and they were out many nights on house calls. I remember when our son, Ronnie was born in 1937. He only weighed two pounds, seven ounces, and even though he was born in the Osage hospital there were not the incubators and high technology equipment that we have available now. Doctor Blong rigged up a homemade incubator from light bulbs and hot water bottles. It must have done the trick because Ronnie survived even though he was not given much of a chance because of his small birth weight.

EMMA SCHAEFER

Peter Krebsbach, my father, came over from Prussia and served in the Civil War. He was shot in the leg and carried the ball in his leg for the rest of his life.

First Communion

I received First Holy Communion when I was fourteen in 1909. Father Dolle was the priest then. I was sick two weeks before the date and my parents were concerned if I would live to receive Communion. They thought I should be allowed to receive First Holy Communion early but Father Dolle thought it best to wait for the day that was planned. Fortunately I did survive and received with the rest of the class. We had four younger girls who were "Angels" meaning that they escorted the First Communicants up to the altar to receive the host.

A normal Sunday service would begin at 10:00 o'clock with the Mass. There was only one Mass on Sunday and this would be followed by the rosary, and then Benediction. Father Reichl was at Johnsburg from 1914-17 and he would sometimes preach for an hour on the sermon. The church had a high pulpit then and he would stand up there with his feet as high as eye-level. It was sometimes two o'clock in the afternoon before we got home. Although we always walked to school, we would drive on Sundays.

We would often take in the traveling salesmen overnight. They would make their rounds and spend the night wherever they happened to be at night time. They were regular salesmen selling pots and pans, Watkins products, etc. Dad took a drifter in the house over night. He was so drunk that dad called the cop out from Adams in the morning to come and get him. He was supposed to be put on the train and sent away but the cop just let him loose.

EASTWARD HO

Harry Kramer

Dad always looked forward to his trips to Chicago where he used to ship cattle. He liked to tell about the year he topped the market on all the cattle shipped on the train he was on. Dad always shipped from Adams but many of the neighbors went to Stacyville or Taopi. The cattle were driven to the stockyard in Adams where about 22 head of 1200 lb. steers or heifers were put in each car. The train would make a number of stops along the way picking up cattle until it got to Calmar, Iowa. There they picked up the cattle other trains had acquired and would head to Chicago. They would leave Adams late Saturday afternoon and get to Chicago around 9:00 Sunday night for the Monday markets. Dad always talked about how the lights looked approaching Chicago at night.

Others in the neighborhood shipping cattle were: Matt Jax, Matt Merten, Steve Thurmer, Wettsteins, King Bros., Matt Rauen, John Gilgenbach, Joe C. Koenigs, Henry May, Henry and Matt Koenigs and Matt Meehan. If you owned or sent cattle on the train to Chicago, you were entitled to a free trip. You would ride in the caboose.

In the winter time, it was quite easy driving the cattle to Adams. You could drive them on the road and the snow was banked up on the sides so the cattle would just follow the road. If you went cross country, the cattle would follow one or two paths all the way. Dad would tell when Matt Meehan would drive his Angus cattle to town with the help of some neighbors. Matt was the only one his cattle were used to seeing so you never knew from which direction his cattle would come into town.

Dad went to Chicago during the Prohibition days. In checking the town out at night, they would find the speakeasys. The first room you entered was a front, probably selling magazines, candy, cigarettes, etc. After you were checked out you may be allowed in the back room where they had the music and liquor sales.

Dad usually brought us something back from Chicago. I remember the time he brought us lead pencils. They were the kind you could turn on the pencil and it dispensed lead automatically.

MARIE [BISSEN] KOENIGS

When I was a young girl growing up, I enjoyed dancing at Johnsburg in Freund's Hall, Krebsbach Hall in Adams, the old theater in Stacyville and an upstairs hall in Rose Creek. I remember going to the Oak Dale Pavilion in LeRoy once and to the bowery dances on the 4th of July at Meyer and Johnsburg. Some of the bands that I remember were the Redcoats and the Weber band. Ole and Walter Weber, Kuno Durben and Mary Magdalen Weber played. They were from Stacyville, Ia. Other bands who played in the area were the Gilles band from New Haven and Kelly's out of Osage, Ia. Young girls weren't permitted to attend the dances alone. My folks would let me go sometimes if I took my younger sister, Regina and my cousin, Rosina along. Most of the music was "old time" but a few of the bands played some popular music. After I was married in 1932, my husband Paul and I would go to the Oasis and Rainbow ballroom in Austin, Mn. Once when we were there, Lawrence Welk played. Another popular band in the 30's and 40's was Whoopy John.

I remember going to a rodeo at LeRoy at the Oak Dale center when I was young. On their way to LeRoy, the rodeo stopped at our farm and asked to water the horses. I was home alone at the time, so I gave them permission to water their horses. They gave me some tickets for the rodeo at LeRoy. It happened to be a day when the wind had hardly blown, and when dad came home at noon to water his horses, the tank was empty.

MOVING THE OLD PARISH HOUSE 1909

Nick Weber purchased the old parish house in 1909 and moved it to the southern edge of Johnsburg on the east side of the road. Helping with this project were: L to R, John Freund with white apron, John Heimer, Jr. with his team of horses and power rig, Nicholas Huemann, Castor Adams, Frank Schmitz, John Mullenbach and Nick Weber. The team of horses would walk around the power rig which would multiply their pulling power and pull the house along. The power rig and cables would have to be reset when the house traveled the distance of the rig.

CHAPEL

Paul Lammers

There was a chapel in the school on the lower floor, south side of the building. The small altar was on the west end and the students could enter on the northeast corner. The nuns had a door that would come from their living quarters to the front of the chapel. During the winter, Mass would be offered in here. The school children pretty much filled up the chapel but there was always room for the few faithful adults that would normally come to Mass. It was a very intimate and cozy place to celebrate Mass. A small organ was in the rear of the chapel and one of the sisters would play for our singing. Father would put on his vestments in the front of the chapel by a combination closet and dresser. The servers would also be up there with him. The large windows in the south wall would often times offer a diversion to the prayers of the Mass where our attention should have been. To ignore the bright winter's sunshine was just too much of a temptation. I'm sure the Sisters sometimes wished that we could keep our eyes and minds on the Mass rather than communing with nature outside the window.

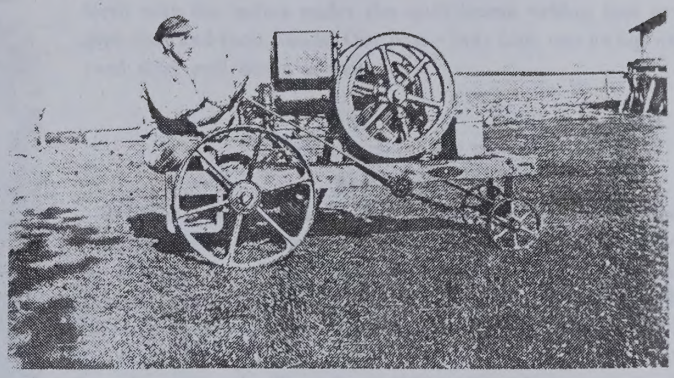
EMMA SCHAEFER

On December 14, 1926, Bud was born and I remember it was a very bad blizzard. John, my husband, went to the neighbors to call Doctor Smith from Stacyville, Ia. He came in his car as far as Fred Kramer's when he got stuck in the snowdrifts. Fred brought him the rest of the way by horse and sled. His toes were frozen when he finally got here. Katie Wettstein was a midwife and came to help me as the doctor didn't get here until after Bud was born.

HOMEBREW

Bernard Goergen

During the years of Prohibition, many people made their own beer, which was called "homebrew." You would mix up some yeast, barley, and water, put it in crock jars and let it ferment for some time before you would try to bottle it. We had our own capper for putting the caps on the top of the beer bottles. I remember helping to fill the bottles and cap them. The bottles of home brew would be stored in the basement and once in awhile a bottle might even explode! There still must have been some fermenting going on in those bottles. You had to be careful when opening the bottles because if you shook it up too much you would have a geyser of beer foam shooting up to the ceiling! This "homebrew" beer was much stronger than the beer now. I think it must have been up around 15-20% alcohol. At threshing time we would always get a bottle before dinner or supper. In 1933, when beer could be sold again, the fine art of brewing your own faded out.



Math Bissen. 1st tractor made, one gear forward and no reverse.

KITCHEN SURGERY

Marie [Bissen] Koenigs

In 1917, my uncle Matt Bissen, who lived next to us, got his hand in a corn shredder. The corn shredder was upstairs in the barn, run by a gas engine below. The operation and removing of the portion of his arm was done at our home on the kitchen table. Dr. J.C. Smith from Stacyville performed the operation. Ma sent us kids upstairs but I remember the small of chloroform around the house afterwards. Dr. Smith used our meat saw to even out the bone around the arm. The bill for the operation and following treatment came to $146.00. A few years later, Carl Smith's oldest son, Glen, had an accident with the oats binder. He was around 20 years old at the time. He was cleaning off the sickle when the horses jumped ahead cutting off his foot above the ankle. My dad, John, was cutting oats with the binder nearby. I held and watched our horses while dad went over to assist.

WOODCUTTING BEE

Bernard Goergen

In the late fall or winter we would get the parish men together for a wood cutting bee to make firewood for the priest's house. We would usually cut the wood out from the woods east of the Roy and David Smith farm. After we hauled it back to Johnsburg, it was cut to smaller chunks and stored away for the future. This was all hand cutting so it took much hard work.

BARNBUILDING 1901

Gilbert Heimer

The barn on Harvey Heimer's place was built in 1901 by Anton Olson and Charlie Wollweber. The foundation was built from the stones out of the fields. This rock and concrete foundation is two feet thick all the way around the forty by seventy two foot perimeter. Anton Olson laid the foundation, and Charlie Wollweber built the barn on top of it. For their labors, they each got a dollar a day!

GUESS WHAT'S FOR SUPPER!

Bertha Emanuel

Years ago, some people would swipe other people's chickens. People didn't see much wrong in it as a lot of the time it was served as food for a party. It seemed more of a joke if the people you took the chickens from were invited to help eat them.

In 1909, the parish house was built. Later Father Dolle used the old school for his chicken house. Father had a fine flock of barred rocks [a gray colored chicken]. People would kid Father that he could lose a few some night to these chicken swipers. Father assured them that it could hardly happen to him as he always locked the door at night. However, there was a small hole on the north side of the chicken house that the chickens would go out in the daytime. One night, the smallest man in the parish crawled in and took a rooster. He then invited Father over for a chicken dinner. After dinner he told Father he was eating one of his own chickens.

DAVID SMITH

In 1945 when I was 5 years old, we moved onto a farm that had lights. It consisted of 24 glass batteries which were kept full of rain water which we collected in a large stone crock outside the house. With a gasoline engine we kept the batteries charged up. This was enough power to light up the barn and house.

I also remember my Dad being great with work horses. One day he had them hooked to the spreader and they took off on him heading straight for the house. They made a sharp turn and tore off part of the porch which was in poor condition to start with.

MRS. MARGARET SMITH

Weddings years ago took place in the home of the bride or the Johnsburg Hall, which was located above the Johnsburg store.

In those days, they served two big meals. The friends, neighbors, or relatives help prepare for the big day. The noon meal was a beef dinner, potatoes, gravy, vegetables, and desserts. At night they would serve potato salad, ham, hot dogs, and assorted salads.

At night they would have a dance in the Johnsburg Hall.

Manure Loader, manufactured and patented by Peter Bissen at the turn of the century.

HARRY KRAMER

One day when I went to pick up the kids at school in Johnsburg, I was met by Sister Marlene. She said if I wasn't too much in a hurry she had a little favor she wanted done. With some reservation, I said I had a little time. I had heard that sometimes the nun's little favors could get to be major jobs. Well, Sister Marlene told me her problem. The next day was the Christmas program for the kids and the tree needed a little work done on it. The tree was nice and full except for a dead spot in the center. The tree had been cut from the Grotto where the trees were too thick.

Sister Marlene showed me the tools I could use for the job. There was a dull saw with a broken handle, a hammer with an end that wouldn't stay on, about 15 bent nails and some crating lumber. Well, I proceeded to cut out the dead area of the tree, thinking how I have helped make Christmas trees look more bushy but I've never had to splice one together. The variety wasn't one that you normally see but it was nice and green.

The next day when I went to pick up the kids after the Christmas program, I went to take a look at the tree. Amazing how a lot of decorations could cover up all the flaws!

VERNON [PAT] SMITH

A real pastime and thrill when my brothers and I were growing up was to play in our barn. This was mostly reserved for Sunday afternoons. Many of the neighbor children came over to join us. Our barn had a driveway that ran through the middle of it. It allowed us to build a big swing out of old hay rope that would swing the length of the barn. It was a real challenge to jump off your perch just right so that you had the momentum to land back up again. Jumping down on loose hay was also fun. It had a certain spring in it like a trampoline.

QUILTING BEE

In getting ready for our 125th celebration it was decided we should make a quilt. With a lot of help from some super ladies, we completed our quilt in three days. We had a little excitement at the very last minute when a surprise visitor arrived, a little black creature with webbed wings. It made about three passes back and forth with the ladies under the quilt frame yelling and covering their hair and their hands. One brave lady took one swing with the yard stick and down it went.

THE END OF AN ERA

Paul Lammers

Religion was always in the background of any subject we happened to be studying. Little sayings or crosses would grace the top of most of our homework to be handed in to Sister. I always thought it was normal to begin the school day with the Mass, followed by more prayers in the classroom, the Angelus at noon, and even prayers to bid us farewell at the end of the day. Not until I was in public school in Adams did I realize what an emphasis was placed on educating good Christian children in the Johnsburg school.

Sister Elissa was my teacher in the last two years of my stay in Johnsburg. I remember many times when the older kids would be scolded and encouraged at the same time to set a good example for our younger brothers and sisters in the lower grades. To be a decent, loving young adult was one goal that she had for all of her students. There were the normal spurts of rebellion that surface in any child of that age, but for the most part we were trying to please Sister and live up to the standards that she had set for us.

The students of St. John's owe a large debt to the Sisters of St. Francis of Assisi for the many years that they taught in Johnsburg and helped to mold the many fine young minds and bodies to carry their crosses through life with love, respect and honor to our Lord, Jesus Christ. Thanks so very much, to you all!

Ramblering Out To The Games

Father Smith always drove a Rambler car, which was a small car in those days. Despite the small size of his car he would still take the older boys to Stacyville, or Meyer a couple of times in the spring for the annual baseball games. The seventh and eighth grade boys would make up the largest part of the team and though the box score has long been forgotten the memories of those springs lingers on. Father Smith would often come over to the ball diamond in the spring to size up this year's team and speculate on the success or failure of said team. To understand and be able to play the game of baseball was just a fact of life when you lived in Johnsburg.

The JFK Assassination

It has stuck with me for all my life the deep spiritual life that we were called to at St. John's School. The afternoon that the tragic news of President John F. Kennedy's assassination was brought to our school rooms we were immediately shepherded down in the chapel and many prayers and a rosary were said for his welfare. There were no second thoughts of doing any more school work that day, the most important thing to be done at that time was to pray and trust in the Lord.

School Breakfast

One of the things I remember about school was eating breakfast after Mass. We would usually receive Holy Communion during the morning Mass and in those days that would require a fast of three hours. That was much too early to get up and eat breakfast so we would bring along a home packed lunch to school.

At noon we would of course eat a hot lunch that had been prepared by Leona Mullenbach. She was the cook at school for as long as I was there and for the most part I would say she did an excellent job. With the exception of spinach, and chili, I would enjoy her cooking. Of course I would always eat my chili or spinach, if only out of fear that the good Lord would strike me dead if I wasted His good food. Many times I would offer up the eating of a bowlful of chili for some sort of indulgence or graces. It would also please the Sisters very much if you could clean up your plate, especially if they knew you could hardly stand to look at the stuff.

The end of the school year was celebrated with a picnic outside, weather permitting. We would even have ice cream cups at this occasion. Also many times during the year Leona would treat us to a fancy turkey dinner or some delicacy. The thank yous would flow freely and sincerely after these meals.

ANTIQUE HEARSE - This antique funeral coach is still in working order, although not in service. It was brought out for the Centennial parade.

GREGORY MAY

Most of us farmers had a favorite team of horses. My team was a pair of strawberry roans, named Sam and Birdie. I got them when they were three years old. Besides using them for field work, I would take them to horse pulling contests in the area. I remember competing in Cresco, Osage, Austin, Marble Rock, Adams, Stacyville, McIntire, Riceville and Johnsburg. I always finished in first, second or third place. I never made much money but it was fun and entertaining. My team weighed 3200 pounds.

I also had the team in local parades. In 1956, I pulled the hearse in the Stacyville parade. Joe Heimer [grandpa] loved to use the team to plow the garden in Johnsburg. One was struck by lightning and the other was 24 years old when sold in 1964.

JERRY SMITH: Going to School By Horse & Buggy As I Remember It.

I can remember when we went to school by horse and buggy in the early and mid 40's. I remember Vernie and Elmer Mullenbach and we were the only ones driving horses to school at that time. I can remember my brother Ralph and Vernie racing home after school. Once in a while Ma would find out about it. When Ralph came home, he would get his rear end paddled. Ma was pretty strict.

I can remember one horse we had the last years. His name was Gip. During noon hour we would go down to the horse barn. I was in 5th or 6th grade but some of the 7th and 8th grade boys would tease Gip. They thought I didn't know but I caught them teasing him, so they sent me out of the barn because if you poked him in the rear with a stick he would kick back like a kicking mule and the older boys would get a kick out of it.

I can also remember when the snow on our road would be as high as the telephone poles in the mid 40's, so coming home one time someone stayed stuck ½ mile east of our place and he wanted us to pull him out, we tried but the tugs broke, the horse ran home, here we were left standing in the buggy.

We also had to harness our own horse in the morning before school. After the old horse barn was sold in 1947 we fixed the barn over on Aunt Cora's place across from the church and kept our horse there. At that time we were the last ones to go to school by horse and buggy.

We took the Jax kids along, Mary, Richard and Carol Ann. In 1948 when I graduated from 8th grade, then also the horse and buggy days of Johnsburg came to an end.

RAY HEMANN

I worked out ten years before I got married and lot of the time I spent shocking. I shocked oats, barley, flax, timothy, millet, corn, and green beans. Oats was the primary crop raised. Until the mechanical corn picker entered the scene, people planted more acres of oats than corn. Some people would want their oats shocks capped. A typical oat shock consisted of six bundles setting butt down with three on each side so that air could pass through the middle. It wasn't much fun to shock barley. This was because the barley heads would cause your skin to itch. Green beans were hard if the bean straw was tall and the bundles would stick together. Having a good binder that tied well would make the job easier. Most binders were McCormick, but there were some Minnesota binders also.

When shocking, you always had a jug of water in the field. We wrapped it up in a gunny sack and put it under a shock so it would stay cool. We would always mark the shock by setting another bundle on top of it. That way we would find the water jug when we got thirsty.

PAUL J. MULLENBACH

When I was young I helped build a sled that resembled a cutter type of sleigh. Only we built it close to the ground so that it wouldn't tip over easily. We put a wooden box on it so that it could hold four people. The runners were made of tube steel and they would usually carry over the snow. One horse would pull this rather easily. I would put straw in the box and go out to Johnsburg with this sled a lot of nights to play cards.

My dad bought a horse from a horse trader. I hooked this horse up but couldn't get it to go out in the field. I never drove a balky horse before that wouldn't move. My dad saw the trouble I was having and came to help. He walked by the straw stack and pulled out an armful of straw. I was wondering what he was up to. Dad brought the straw and put it under the horse and started the straw afire. The horse got the message and moved out.

I still think of how we drove with the horses to church. We would tie them up to a hitching post and then cover up the horse with a horse blanket. The horses would sweat while going to church and the blanket would help keep them warm. We would use this blanket to help us keep warm on the way to and from church. We usually had another blanket on first and would put the heavy horse blanket on next. I think some extremely cold Sundays the horses were as pleased as the people when service was over so they could go home.

JOHN THOME

Mary and I were married on the 30th of October, 1923, and we moved to the farm north of Johnsburg in 1929. In 1929, I remember that we bought quite a few cattle at sales, fattened them up and shipped them to Chicago. We drove the cattle to Adams where they were loaded on railroad cars for the trip to Chicago. The average weight was 1600 to 1700 hundred pounds. We also raised lots of colts and sold the horses to horse buyers. Milking has also been a large part of the farming on the John Thome farm, and my son Melvin still milks cows.

"KEGGER PARTY AT THE GOERGEN FARM"

Clemens Goergen, 21st birthday April 1, 1934. Clemens Goergen, Fred Gerhart, Clarence Gerhart, Willie Gerhart, Mrs. Willie Smith, Willie Smith, Joe Krebsbach, Paul Goergen, Isidore Goergen, Alfred May, Edwin King. Children are Jerome and Dorothy Goergen.

BETTY COLE [JAX] WITH GOV. ORVILLE FREEMAN

In 1959, Betty was selected Princess Kay of the Milky Way, representing the Minnesota dairy industry. Betty is the daughter of Sophronius and Marcella Jax.

Sultan Smith on his birthday in 1951

ELMER MILLER

It was in 1952 that St. John's Parish in Johnsburg received their first displaced person. The groundwork for this was worked out by Father Fashacht. The Catholic Church urged fellow Catholics to come to the aid of D.P.'s of Central Europe.

Sultan Smith of Hungary became my hired man on the farm. He caught on with the chores quite fast and was aware that the cows should be fed and milked at a regular time. He fit in with the community fine and was a good mixer considering the new surroundings he had to adapt to. My only reservations were after a time he became Americanized to the point that he wanted his own car. He drove my small case tractor around the yard but always seemed to let the clutch out so fast that it would jump. I almost expected him to have problems with the car. Soon after, he went to work at Millenacker's in Adams, and later in the LeRoy area.

We enjoyed each other's company the time he stayed with us. I'm glad I could play a part in his relocation.

This farm which Lawrence Mullenbach lives on, is one of the oldest in the area in the same family. L to R: Leander, Armella, Refina, Chryst and Leonilla.

CENTURY FARMS - 100 YEARS AND OVER

Ray and Beatrice Hemann, Lawrence Mullenbach, John and Cindy Jax, Peter and Ann Schaefer, Harold and Ruth Kramer-Gerald and Elaine Kramer, Ambrose and Helen Krebsbach, Cyril Smith-Jerry and Joan Smith, Margaret, Gilbert, Nick and Gregory Smith, Robert and Audrey May.

1855-First settlers arrived at Johnsburg, which was then known as Germania.

1858-First Masses offered in the new settlement.

1859-Father Keller started the Parish of St. John the Baptist. Father Keller and his helper came from Faribault, Minnesota, once each month to have Mass in the community.

1859-First log Church was built by the parishioners [size 18x28 ft.]

1861-Ten acres of ground donated by John Heimer to Bishop Thomas L. Grace for the Parish site.

1871-Second frame Church was built by the parishioners [size 30x60 ft].

1874-First frame school was built. [Also served as the pastor's residence].

1875-Father Bernard Baumann arrived as the first resident pastor.

1875-First recorded baptism [William Gerhart.]

1875-First recorded marriage [Anton Wolf and Margaret Kraus.]

1881-Father Alois Stecher arrived as the new pastor.

1882-St. Agnes Sodality for women and young ladies was organized.

1882-Ladies' Rosary sodality of confraternity was organized.

1883-First Rectory was built, a frame house which is still in Johnsburg.

1883-Legal incorporation of the Parish as St. John the Baptist Parish.

1884-Father N. Schmitz arrived as pastor of St. John's.

1887-Enrollment of the Parish in the Apostolate of Prayer.

1888-St. Aloysius Sodality for men and the boys was organized.

1888-Establishment of Sacred Heart Parish at Adams, Minn.

1889-Diocese of Winona was established.

1890-Father Goergen from Adams cared for the needs of St. John's Parish.

1891-Father Johan E. Gratz arrived as the pastor of St. John's.

1891-Third and present brick Church was built.

1894-Father M.B.V. Schir arrived as pastor of St. John's.

1904-Sisters of St. Francis, Wis. arrived to conduct the school.

1905-Present brick school built [added to in 1915].

1908-Death of Father Schir and his burial in the Cemetery at Johnsburg.

1908-Father J. Dolle arrived as pastor of St. John's.

1909-Present Rectory was built.

1910-St. John's Society was organized as an Insurance Organization for Men.

1914-Sisters of St. Francis of Rochester, Mn. arrived to conduct the school.

1914-Father B.F. Reichel arrived as the pastor of St. John's.

1915-Present school was enlarged to about twice the original size.

1917-Father Graeve arrived as pastor of St. John's.

1920-Father W.B. Bender arrived as pastor of St. John's.

1921-Father J. Koch arrived as pastor of St. John's.

1923-Installation of electric lights in the church, school and rectory.

1924-New district school built; first and second graders attended district school.

1930-Father Frank Schimek arrived as pastor of St. John's.

1936-New slate roof was put on the school.

1937-Church interior redecorated and outside repainted.

1939-Father Richard Speltz arrived as pastor of St. John's.

1940-New school chapel was equipped and furnished for weekday Masses.

1942-St. Theresa Society was organized as an Insurance Organization for women.

1943-Father Herman A. Boecker arrived as pastor of St. John's.

1944-Confraternity of Christian Doctrine was organized.

1947-Father J.P. Fasnacht arrived as pastor of St. John's.

1947-Former school house of 1874 sold for $640. [Later years used as a barn.]

1948-District school house was destroyed by fire...children then attended St. John's again.

1948-New lunch room in the basement of St. John's school established and furnished.

1948-Rectory, church and school woodwork repainted on the exterior.

1951-Church reroofed, interior redecorated.

1952-Father G. Smith arrived as pastor of St. John's.

1956-Parish buildings tuckpointed and a new heating system installed.

1958-New well drilled; annex added to rear of school; new kitchen or the lunch room.

1959-Parish Centennial observance-July 3 & 4.

1965-Repaired the church steeple, work was done by the Wagner Construction Co. out of Austin, Mn.

1966-The 7th and 8th grade students from St. John's School were transferred to the public school in Adams, Mn.

1966-Father S.N. Majerus arrived as pastor of St. John's.

1967-St. John's closed the doors of their school, at this time an enrollment of 60 students.

1967-Father John Mountain arrived as pastor of St. John's.

July 27, 1968-School auction.

1968-A home in Adams, Mn. was purchased for the purpose of using it for classrooms for CCD [religion program.]

1974-The house bought for CCD was sold.

1977-St. John's parish became a mission parish to Sacred Heart Parish, Adams, Mn.

1977-Rectory was sold at public auction.

1978-Interior of the Church was painted, and new carpet in the aisles of the church. The painting was done by Walt Adams, Stacyville, Ia. A new organ was purchased.

1977-Father Wm. Bertrand arrived as pastor of St. John's and Sacred Heart.

1980-A new hall and kitchen were added to the present school building. Parishioners did most of the work.

1981-Father Robert Herman arrived as pastor of St. John's and Sacred Heart parishes.

1981-Stained glass windows repaired and unbreakable storms installed.

ST. JOHN THE BAPTIST CONGREGATION

Johnsburg, Wis.

CONTENTS

CHAPTER I
A FAITH COMMUNITY EMERGES

The craftsmen who design and print the maps of Wisconsin may properly use their smallest type for the unincorporated village of Johnsburg, located in northeastern Fond du Lac county, yet this diminutive community has a history that reaches back into the distant past when Wisconsin was only a Territory. At the time that President Andrew Jackson signed the document creating the Territory in 1836 it was known primarily for the lead mines operating in its southwestern corner near the Mississippi River. Should this administrative change have engendered any financial optimism in the old Northwest, it was soon dispelled by the depression of 1837 which was so severe that its consequences were still felt in 1839. Catholics were so scarce, writes one author, that at the beginning of that year, "There were four priests in Wisconsin, Father Bonduel at Green Bay, Father Baraga, Father Van den Broek, and Father O'Kelley at Milwaukee."[1]

Adventurers and speculators aplenty came to Wisconsin from the eastern states but gradually they were outnumbered by sturdy farmers and small businessmen who came intending to stay here permanently. They had other expectations and often a different language and religion. Those who settled specifically in the Johnsburg area began to arrive in 1841. Most of them, more or less antagonistic to being governed by Protestant Prussia ever since the defeat of Napoleon, left their homes along the Mosel River between Trier and Koblenz hoping primarily to better their economic condition in the new world. No doubt hangs over their place of origin because the early matrimonial records at Johnsburg carefully designate the Parish, Kreis, and District of almost every bride and groom. Most frequently named in the first seventy-five entries, extending from 1846 to 1851, are the Kreis, Daun, Mayen, Schleiden, Adenau, Cochem, and Pruem. The new arrivals were not city people, they did not belong to the proletariat but to the lower middle class. They were self reliant people, painfully familiar with contemporary agricultural problems, who did not want to see the last of their modest resources eroded by the new forces of economic change. Reluctant to take the chance of becoming part of the landless, urban proletariat they reached the decision: Better try America.

[1] Rev. George Paré, The Catholic Church in Detroit, 1701-1888 (Detroit, 1951), p. 421.

According to Father Hellweger's manuscript history[2] the first to immigrate were the families of John Fuchs, Michael Fuchs, John Loehr, John Stumpf, John J. Thorn, and Philip Heim. In 1842 the families of John Brost, Mathias Schumacher, Lawrence Schumacher, Jacob Dahm, Jacob Weber, Michael Kreiter, Joseph Pauly, and Mathias Schneider swelled the size of the original settlement.

Precisely when these people, all of whom were Catholic, saw a priest in their midst for the first time is hard to say, but the baptismal register at Little Chute attests that Father Theodore Van den Broek visited Calumet on March 29, 1842, and baptized George, the son of Frederick Stephen and Catherine Long. He was here again on November 15, and the following January "in the village of Trier" he baptized three babies: Michael, the son of John Fox and Gertrude Leur; John, the son of Mathias and Catherine Snyders; and Peter[3], the son of Anthony Weber and Anna Catherine Koenig. The incorrect, or rather the phonetic spelling of names such as Loehr and Schneider resulted from the priest's being a Dutchman and not a German.

Father Theodore Van den Broek must have seemed a veritable godsend to these people. A sturdy staff to lean upon! Born in Amsterdam in 1783, he came to Springfield, Kentucky, in 1832. It is more than slightly noteworthy that he embarked on a most difficult missionary career when he was almost fifty years old. Accepting Bishop Rese's invitation to evangelize the Indians, he trekked to Green Bay and by 1835 he had struck root in Little Chute on the banks of the Fox River.

[2]Written in German script, this sketch covers thirty-two pages. It may have been written in this long form to supply the short account found in Harry H. Heming, The Catholic Church in Wisconsin (Milwaukee, 1895-8). The German edition of Heming's book differs somewhat from the English edition.

Father Hellweger must have overlooked Reinhart Salchert who claimed part of Sylvester Stephany's farm on Dec. 13, 1842. The abstract of Gregor Freund's land goes back to a claim dated Aug. 31, 1835. Part of Freund's land was transferred to John Stumpf on Oct. 8, 1842. Peter Gourdin claimed part of Oscar Guelig's farm on Aug. 23, 1836. This was transferred to Philip Heim on June 17, 1842.

[3]The History of Fond du Lac County, Wisconsin (Chicago, 1880), p. 997, recounts his career. Born here on Nov. 3, 1842, in 1863 he went to California and Nevada and in 1868 he settled at Mt. Calvary.

Despite the early arrival of the settlers a half dozen years before Wisconsin achieved statehood, few bought their farms directly from the federal government. In 1831 the Menominee Indians ceded all the land starting at the tip of the Door County peninsula and extending south to the Milwaukee River and west to Lake Winnebago.[4] Then came the surveyors who, besides establishing township and section lines, recorded their estimation of the quality of the land. This very important information was available at a slight cost to prospective settlers. Then to dispose of the public domain a land office was set up in Green Bay. Generally speaking, the best land sold for $1.25 and the inferior for 75¢ an acre.[5] Even though the government demanded specie payments starting in July of 1836, the land ultimately occupied by the Germans had to be bought from speculators — like Governor Doty — who rarely failed to see the possibilities for a quick turnover at a tidy profit.

Here in the forest primeval which included few pines but many maples the pioneers keenly felt the absence of a church. To supply this deficiency as best they could, they gathered in the home of John Brost on Sundays and holy days for community prayer. This sponsor of the Christian community left Ulmen on foot with his wife, nee Eva Bell, and their children around June 20, 1842, got as far as Neuwied on the Rhine five days later and set sail on the Parus from a port in Holland on July 1, 1842. Since it was a sailing vessel it did not land in New York until August 18, 1842. Promptly the Brosts left for Albany and then they took an Erie Canal boat, drawn by horses and mules, to Buffalo. Eventually the family docked in Sheboygan and attached itself to a covered wagon party heading inland. Finally when they reached the recently completed Military Road, connecting the forts of Green Bay and Prairie du Chien and running along the eastern shore of Lake Winnebago through Fond du Lac, they turned northward to Johnsburg.[6] Here they established their homes.

[4]House Document, No. 736, 56 Congress, 1 Session. For a religious angle see Social Justice Review, March, 1952, p. 366.

[5]Wheat was the favorite crop of the early settlers in this area. Though the early settlers came from one of the world's finest wine areas, they did not experiment with viniculture nor did they seem to prefer drinking wine to beer even when they could afford it.

[6]Information about the Brost family was supplied by Rev. Nicholas Langenfeld of New York City. The journey of this

Wher[illegible]'s humble settler's hut could no longer accomodate the gro[illegible]he - as well as John Fuchs and Mathias Schneider, each gave two acres as a site for a church. Starting in autumn, logs were gathered and cut and in spring of 1843 a church, measuring 30 by 20 feet, was built.[7] Father Van den Broek helped with the work and personally donated the windows. Although the Indians were his first care, Father Van den Broek served the entire area east of Lake Winnebago as an itinerant missionary, and he gave his service gladly to anyone he found.[8]

The first definitely appointed pastor of Johnsburg — but not a resident pastor — was Father Peter Carabin.[9] Born in Alsace-Lorraine in 1807, he studied in the seminary at Nancy. In 1828 he came to Norwalk, Ohio, with his parents. Since Peter was already a subdeacon, Bishop Fenwick of Cincinnati could ordain him a priest along with Father Mazzuchelli in 1830. After spending the first thirteen years of his priesthood in Monroe, Michigan, he came to Green Bay. From here he visited Johnsburg as a mission. According to the Catholic Directory of 1844 the mission numbered forty families. After spending four years in the Fox River Valley, Carabin returned to Ohio hoping to regain his health. However, he suffered from something like arthritis, so his recovery remained illusory.

family is typical of those made by other pioneers. According to Peter Kreutz, Walter Dreis and Theodore Fuchs, Kleine Chronik des Eifeldorfes Ulmen (Betzdorf, Sieg, 1964), p. 35, already in 1842 twenty-three people left Ulmen for America and by 1905 a total of sixty-five had gone there.

[7]In June of 1843 the Brosts took their daughter Francisca by oxcart to Little Chute to be baptized. The journey took two days. Later as the wife of Philip Merten she could look with pride on many descendants.

[8]In 1836 he penetrated as far as Milwaukee where he found twenty Catholics. Rev. Peter Leo Johnson Centennial Essays for the Milwaukee Archdiocese 1843-1943 (Milwaukee, 1943), p. 16. Van den Broek died on Nov. 5, 1851. When a building project necessitated removing his remains, they were entombed in the tower of the church. That the hardships of the frontier did not blind him to its potential is evidenced by the fact that he went back to Holland and induced many of his fellow countrymen to emigrate to the Fox River Valley.

[9]Joseph Ludwig, "Story of Peter Carabin: Proto Priest of Northwestern Ohio", Northwest Ohio Quarterly, autumn, 1950, pp. 184-201. Father Carabin died in Cleveland, Ohio, on Aug. 1, 1873. See also Paré, op. cit., passim.

It was during Father Carabin's rather nebulous pastorate that Pope Gregory XVI created the diocese of Milwaukee to embrace the Wisconsin Territory. Back in the days of George Washington the area — virtually uninhabited — belonged to the diocese of Baltimore. Then in 1808 it passed to Bardstown, Kentucky, and in 1821 to Cincinnati, Ohio. Bishop Fenwick of the latter diocese was a Dominican like Van den Broek and Father Samuel Mazzuchelli[10], both of whom contributed so much to Wisconsin history. That Fenwick really concerned himself about Wisconsin is evident from the fact that he visited Green Bay in 1829 and in 1831 he came again and stayed three weeks. When the diocese of Detroit was carved out of Cincinnati in 1833 Bishop Rese assumed the responsibility for the hinterland. He actually penetrated the woods to Little Chute where Father Van den Broek had twelve people prepared to receive the sacrament of Confirmation on October 10, 1838. Finally on November 28, 1843, a document was drawn up in Rome creating the diocese of Milwaukee and its first bishop, John Martin Henni, arrived in his see city the following May.

Though born in Switzerland, Bishop Henni had been ordained a priest in the United States by Bishop Fenwick and had distinguished himself as an effective pastor and capable journalist in the city of Cincinnati. Anxious to survey his new theater of action, he immediately made a trip to Prairie du Chien. Next he went to Green Bay, at the other end of the Military Road, and then he turned southwest to Little Chute. All this had to be done by horse or boat because no railroad operated in Wisconsin until after the middle of the century. These trips were described by Father Florimond Bonduel in a letter, dated August 24, 1844, that appeared in The Catholic Telegraph of Cincinnati. Among other things the priest reported:

"The Rt. Rev. Bishop left Little Chute on Monday and went to Pipe Village, forty-five miles south of Green Bay and fifteen miles north of Fond du Lac, where there is a large German settlement, to impart the blessings and consolation of religion to that interesting portion of his flock. To see a bishop of their own country and hear him addressing them in their own language recalled to their minds many home

[10]Mazzuchelli, who had been ordained by Fenwick in 1830, soon appeared on the Wisconsin scene. As a missionary to the Menominee and Winnebago tribes he was familiar with Lake Winnebago and he mentioned it in his Memoirs but he made no mention of stops at places such as Pipe.

reflect[illegible] connected with religion and made them shed tears of gratitude for the paternal Providence that had given them the opportunity of hearing the word of truth. Several of them, after due preparation, were confirmed and received the Blessed Sacrament with faith and fervor. The Rt. Rev. Bishop Henni after a short stay of a few days among them left Pipe Village and arrived at Green Bay on the nineteenth of July. During his absence from that place the Rev. Mr. Carabin, at present the worthy pastor of St. John's Church, had prepared children for First Communion and Confirmation while I myself went to Bay Settlement, a very handsome village lying six miles northeast of Green Bay, for the same purpose."[11]

Possibly as a result of the bishop's visit in September of 1845, Johnsburg received a resident pastor, Father Caspar Rehrl.[12]

[11] Wisconsin Magazine of History, vol. 20, pp. 328-36.

[12] According to the Catholic Directory of that year Milwaukee had one church served by Bishop Martin Henni, Fathers Martin Kundig, and Michael Heiss. In addition to these, the following nine constituted the entire clergy of Wisconsin: William Quin, Thomas Morissey, James Causse, Samuel Mazzuchelli, Florimond Bonduel, Augustine Ravoux, Peter Carabin, Theodore Van den Broek, and Frederick Baraga. Quin and Morrisey worked near Milwaukee. Causse, Mazzuchelli, and Bonduel lived relatively close together in the lead region at Potosi, Sinsinawa, and Prairie du Chien. Ravoux worked primarily west of the Mississippi and only incidentally in Wisconsin. Saintly Baraga worked in isolation along the southern shore of Lake Superior. Carabin and Van den Broek, living at Green Bay and Little Chute, could be called neighbors. Bonduel in the course of his life traversed the western shore of Lake Winnebago. Although he could preach in German, he usually served only Indians, Irishmen and Frenchmen. Besides buying the land for St. Joseph's Church in Fond du Lac, he served Eden and Byron as missions. See Malcolm Rosholt and Msgr. John Britten Gehl, Florimond J. Bonduel Missionary to Wisconsin Territory (Rosholt, Wis., 1976), pp. 73, 159.

CHAPTER II
A HEROIC LEADER

Father Caspar Rehrl came from Salzburg, Austria, where people built homes with stone and sturdy beams to support tall roofs with wide eaves for protection from prolonged rains and heavy snow that fall so generously to fill the mountain lakes and rivers which flow down to the sea. He was born in 1809 and baptized in Gnigl. Very soon the family moved to the Aigen parish, a part of greater Salzburg. Caspar was the oldest of eleven children. There were three priest-sons in this solid Christian home. St. John the Baptist was the patron of their parish church. All of this is reflected in Caspar Rehrl's life in the rugged pioneer existence of Wisconsin.

When Caspar was fourteen, the Aigen parish priest recommended him for high school at the Royal Lyceum in Salzburg. Here and at the University Caspar Rehrl consistently earned "cum eminentia" in his studies. He was ordained in 1835 by Bishop Aloysius Hoffman, served as curate in and around Salzburg, and attended the University for the next ten years.

By 1843 plans were already underway to use the boundaries of the Wisconsin Territory to form the Milwaukee Diocese with Father John Martin Henni as bishop-elect. Father Rehrl may have been recruited by Father Martin Kundig, a German-speaking Swiss who was with Bishop Frederick Rese in Detroit. Father Rehrl wrote his formal petition on October 3, 1843. Since he did not have sufficient funds to go to North America, he appealed to the Leopoldine Society, a mission-sending organization, who gave him 400 florins ($112.00).

On October 25, 1844, Father Rehrl left by way of Kufstein, to Strassburg and Paris and then by rail to Rouen and mail coach to Havre. There he boarded the three-masted ship, Tarquin, which sailed on November 28, 1844. The best description of his arrival in the United States and finally in Johnsburg is told by himself in a letter sent to the KATHOLISCHE BLAETTER AUS TYROL.

Calumet Village

November 5, 1845

"Before my departure in October, 1844, from my native country, a number of my friends and acquaintances requested me to communicate some news from America to them. Since I cannot write to each individually, I have authorized the

KATHOLISCHE BLAETTER AUS TYROL to print the following reports in their paper read by many of the aforesaid acquaintances and friends.

On January 8, 1845, I arrived at New Orleans after a forty-two day voyage aboard an American merchantman. During the voyage a merchant of that city gave me lessons in the English language. Being personally acquainted with the Bishop of New Orleans, this gentleman, upon our arrival in the city, introduced me to the Bishop.

The Bishop, a French ecclesiastic of scholarly attainments, informed me that on account of the ice, it would be advisable for me to postpone my journey to Milwaukee whither I was traveling. Moreover, he told me that the German Catholic population of the city, was about six thousand, and that he himself was greatly in need of German priests. He requested me to sojourn in his diocese and to reside in his house. I accepted the invitation, and remained in New Orleans until the end of April. During this time I took pastoral charge of a German Congregation."

When Bishop Anthony Blanc received a request from Bishop Michael Portier of Mobile for a priest who knew the German language, Father Rehrl received the commission. His apostolic labors in these extended fields included not only Mobile, but also Vicksburg, Mississippi and Texas. Then his letter continues:

"Bishop Blanc of New Orleans is a noble man. I cannot extol his bounty sufficiently. When I departed from his diocese he charitably gave me $20 towards my traveling expenses. I traveled by steamboat from New Orleans to St. Louis. The voyage, a distance of 1158 miles, cost me $15 for cabin and board.

The Bishop of St. Louis, Bishop Peter Kenrick, who speaks some German and whose acquaintance I had made in New Orleans, is a learned and pious man. He was desirous of entrusting a German Congregation of about one hundred families to me, and tried to persuade me to join his Diocese. However, as my one desire was to go to the diocese of Milwaukee, I could not be induced to remain. Consequently, after a day's visit in St. Louis, I continued my journey toward Peru, Illinois. From Peru I was obliged to travel by stage, as the route of the steamboat ends there. Early in the morning of Pentecost Sunday, I arrived in Chicago, where I said Holy Mass. I could

not see the Bishop, Bishop William Quarter, as he had gone to New York.

There is a great scarcity of priests, particularly German priests, in the diocese of Chicago. A professor of the small seminary there exhausted all his eloquence to gain me for that diocese. Being intent on going to Milwaukee, however, I left early the next day. Delayed by necessary repairs on the boat, I arrived there only at midnight. Milwaukee numbers now about ten thousand inhabitants. Nine years ago Indians still dwelt there, and few houses could be seen. It is almost incredible how rapidly American settlements increase and prosper. The excellence of the Bishop of Milwaukee may be inferred from the fact that, though a German from Switzerland, he has been named a bishop in America. Bishop Henni speaks German, English, French, and Italian fluently. He is the author of an excellent catechism which is used in several dioceses in America, and has aided much in preventing others from spreading false accusation from their pulpits against the Catholic Church.

After residing for a time in the Bishop's house and administering to the spiritual needs of the Germans in the city of Milwaukee, I longed for a parish in the country. I gladly welcomed the Bishop's offer of a parish on Lake Winnebago, seventy-four miles from Milwaukee, in a little German colony. Accompanied by our present school teacher, I set out on foot as the cheapest mode of travel, and carried with me the necessary articles for the celebration of Mass."

There is little wonder that Bishop Henni heartily welcomed Father Caspar Rehrl to work in his diocese. Father Rehrl was of the same stock as earlier missionaries in the diocese who were giants of living faith and courage in their work to build the Church in the Wisconsin wilderness. It had to be so! These men of great stature were happy to welcome another priest who would prove to be as rugged as the fieldstones in Wisconsin and who would be as zealous an apostle as America has ever known. They are known in the history of the Church in Wisconsin. Their names include: Father Florimond Bonduel in the Green Bay area who said the first Mass in Milwaukee in 1835; Father Frederick Baraga, the snowshoe priest who worked on Madeline Island and the upper peninsula; Father Theodore Van den Broek, in Green Bay and Little Chute as early as 1833; Father Samuel Mazzuchelli, at Mackinac as early as 1830 and several years later in Prairie du Chien; Father Adalbert Inama, in the Madison area

in 1843; Father Lucian Galtier, on the banks of the St. Croix River near Hudson.

These men had to make their way through marsh, swamp, and the unknown of tangled dense forests. The uncharted rough lands often made walking or paddling a canoe on the waterways the best modes of travel. They would not have been human if they would not have longed for the companionship of another priest or kinsman. All of this they suffered for no human gain, money, prestige or remuneration. These missionaries loved the Lord Jesus and His way of the cross more than anything else. These faithfilled shepherds wanted only to bring the Word of God and the Bread of Life to their scattered flock. With the apostle Paul they could say, "I put no value on my life if only I can finish my race and complete the service to which I have been assigned by the Lord Jesus." (Acts 20:24) The Church justifiably looks with reverence on the holiness of these early missionaries.

In his letter, Father Rehrl omitted the colorful account of the journey "on foot as the cheapest mode of travel" to Calumetville and Johnsburg, the east shore of Lake Winnebago. The following story from the October 6, 1920 WEST BEND NEWS told and retold by early settlers, has been corroborated by the writing of pioneer Sisters of St. Agnes. To omit it would leave behind a delightful scene of early Wisconsin.

"With his pack on his back, his crucifix and a few necessary books and paraphernalia he set out on foot one morning. He had been warned of the dangers and hardships of a country that was yet so largely wild and unsettled. But they were welcome to his zeal.

Following the course of the Milwaukee River, he slowly advanced North. Indian trails helped him when they ran in the direction in which he traveled, and blazed trees showed him the way to the shacks of lonely settlers in the dark forests. Nights spent on a layer of twigs, close to some fallen tree, or in a hollow tree when wolves were howling in the neighborhood, or bears were prowling around, were common in the wanderings of the early missionaries.

After three days and two nights, and losing his way, Father Rehrl came to the place in the river valley, which had already been chosen as the site of West Bend, and it is said that he spent a night with Isaac Verback, sleeping on the ground before a fire. The Verbeck shanty and a few Indian tepees were

all he found on the spot. The next morning he continued his way north along the river, and we may surmise that he came to the place where Barton stands today, but which at the time was covered with forest, not even the first settler, Barton Salisbury, having arrived, who came in the fall of the year. For another day Father Rehrl followed the course of the Milwaukee River and then turned northwest, toward Fond du Lac, then a trading post on Lake Winnebago, where he arrived safely. There he said Mass in a French home and preached to an audience made up of pioneers."

The "French home" was probably the Landreman home. French Canadian settlers in Fond du Lac. Months later Leander Landreman with 17-year-old Aurelia Molleur went to Johnsburg by bobsleigh to be married by Father Rehrl.

Father Rehrl arrived in Calumet Village on the east shore of Lake Winnebago in the early summer of 1845. His November 5 letter continued his description of his mission territory.

"Arrived there, for three days I held divine services and heard confessions. I was exceptionally pleased with the people as well as with the place, and believed I had found what I had wished for. I returned to the Bishop of Milwaukee, expressed to him my satisfaction with the place, and received my appointment. Now I live here very contented, though the parish is very poor. The good people, sixty families in all, come mostly from the dioceses of Treves and Cologne where genuine Catholic faith is still found. It is greatly to be lamented that in several German dioceses the Catholic spirit is on the decline and so many are only nominal Catholics, Protestants in reality. In America, at least they are not known as Catholics.

My Congregation, though poor, possesses a poorly built little frame church. At present a pastor's dwelling is being constructed. The good people must support their pastor without any financial assistance from the government.

Many who came to this country very poor, took service with Americans by the day or year, and within two or three years have earned so much that at present they own their own land. Just a few days ago, a man told me that three years ago when he left Green Bay to come here he had not a centime of money and was obliged to borrow two shillings. Today he owns forty acres of land, two oxen, two pigs, and fifty dollars in cash. Another, who in all probability would not have succeeded well in Germany, happened to meet an acquaintance

America who aided him to come West. The poor man had a wife and a child, but no money. He has been here three years, and already possesses his own land, and is able to provide for his family and himself. The Americans experience a scarcity of servants. Many German girls working for them earn high wages and learn to converse in English. People driven from the Fatherland by trying circumstances live here in contentment. They see their industry and diligence rewarded. However, the Germans are not so fortunate and contented everywhere as they are in this place.

This part of the country is very healthful. Oak forests and meadows abound. The soil is especially productive and needs no fertilizers. I marvel at the excellence of the field and garden produce. There are no cultivated fruit trees as the cultivation of the soil was only begun about three years ago. I have seen many wild fruit trees, besides wild grape vines. In the forests the oak trees predominate and aid in the extensive breeding of pigs that find their food in the forests. The cattle, too, take care of themselves throughout the summer. They come home every evening after grazing in the meadows. In the winter [sic] the people pile the hay in stacks in the unclaimed outlying meadows. Those who have no threshing floor, thresh in the open field. The houses are built of logs. In each house is an iron stove which can be bought in any market.

There is still much government land for sale at $1.25 per statute acre. We hope that next year more Catholic families will settle in this neighborhood, where there is a Catholic Church and divine service is held regularly.

There is also a school, a doctor within three miles, and a store or provision market where everything necessary may be bought. If the proposed plan to connect the Fox and Wisconsin Rivers by canal is accomplished, an inland water communication between New Orleans and New York will be established. Thus after a journey of a few miles, one could easily embark for Trieste by water.

In this place there are no Catholics except Germans. In all probability many Americans would frequent the Catholic Church, if as they say, the church were more 'respectable looking' and sermons preached in English. After I have acquired a greater proficiency in French, I shall be expected to take personal charge of a few places nearby where there are a number of German and French Catholics. This is what my

Bishop has written to me: 'In the meantime, remain undisturbed. In any event, no narrow field is in store for you, but rather an important field of action especially if you diligently exercise yourself in English and French.'

Therefore, I beg my friends and acquaintances in Germany to pardon me if I correspond less frequently with them. Meanwhile, I recommend myself to the prayers of those in my Fatherland well-disposed toward me, that the all-bountiful God who so happily led me hither may vouchsafe to bestow His further blessings upon all that I may undertake."

Caspar Rehrl

One of the early settlers at Calumet describes his impressions and experiences of the new country in a letter dated October 27, 1847. This letter of unknown origin was obviously written by a land speculator. It is significant however for its description of the area at that time.

"The inhabitants of the settlement of Calumet, who at this particular time number about fifteen hundred whereas neighboring Brothertown has a population of from two to three thousand, divide into Catholics and Protestants. The former occupy the southern and middle portions of the colony, the latter the northern. Most of the Catholics are from the Rhine region, many from the Moselle. They compose by far the largest part of the population and are increasing daily with great rapidity. They have a rather large log church and an Austrian priest, who conducts a school at the same time.

In our settlement one sees Indians only on the main street and in Calumetville. They often travel toward the south in bands of 20 or 30 and pitch their cloth tents wherever they want to spend the night. They live mostly by hunting and so far only a few have been persuaded to take up farming or cattle raising. The government has granted them a tract of land to be theirs without payment, which borders our settlement on the north. This Indian settlement is called Brothertown. Its Indian inhabitants speak rather good English and can scarcely be distinguished from the other inhabitants...

We came with the intention of buying land direct from the government. We learned, however, that all land within a

dius of eight English miles from Lake Winnebago had already been bought or claimed. In spite of that, we started out at daybreak on July 29th, accompanied by two experienced farmers, to at least look over the suitable land outside of this region. We took food with us in case we should have to spend the night in the open, flint and tinder, so that we might light a fire, and a small compass to show us our way in the native forests and vast prairies. We soon reached the thickest woods, went in farther and farther, for our guides had heard the report that a lovely prairie lay in it, and such rumors send the seeker after land eagerly on. We went through swamps often up to our knees, through rushes so high and large that often we saw nothing of one another but our heads. Then the way lay through the thickest shrubbery, through which a path had to be forcibly beaten with our hands. Soon the feet had to do the hardest work because the way lay along ground all covered with logs piled up on each other. This dead creation lies at the foot of the living, whose green tops stretch heavenward until storm or age hurls them down to mingle with the completely mouldering remains of their forbears. The tree trunks lying on the ground are in part still solid, but some of them are so rotten that one who is deceived by their outward appearance and believes he can step on them firmly sinks to his knees in the mould of their interior.

Our companion showed a marked ability to overcome the obstacles described, an aptness which resulted in our soon being so tired that we could go no farther. In addition, one thunder shower after another came, dampening shrubbery and grass, so that to sleep on the ground, if not impossible, was yet uncomfortable and dangerous for us pampered townspeople. We therefore made it clear, categorically, to our guides who in their land-hunting zeal were incessantly endeavering to reach the prairie of rumored fame, that we wanted and had to go back. At midnight, wet through and through, our clothes torn, our faces and hands scratched and bruised, we reached the hospitable dwelling of Mentis. We had spent a day in the primeval forest."

The farmer Mentis was a parishioner of Father Rehrl. In his search for Catholic families who needed to hear the Word of God and to receive the Bread of Life, his mission trips took him often beyond Johnsburg to Mount Calvary, Marytown, St. Anna, Fond du Lac, Dotyville, Plymouth, Sheboygan, Manitowoc, Two Rivers, Little Chute, Appleton, and Green Bay.

From other sources we gathered stories of hardships and privations as he traveled from cabin to cabin, from settlement to settlement. Father Rehrl always took time to teach the children of the pioneers, and many boasted he had taught them the alphabet. Matthew Kommers as a sturdy boy, trudging bravely through the snow and mud, frequently accompanied Father Rehrl on his journeys from the family home near Calvary to Marytown. "O was war das ein Busch!" as he spoke of the dense and dark woods. "Was war das eine Armuth!" was his reference to Father Rehrl's life of privation. Father Rehrl not only tolerated hardships and privations but was known at times to seek self-imposed mortification. Yet, pioneer Sisters related that Father Rehrl always smiled as he returned from each mission trek. After all, unimaginable hardships were his choice! He never referred to his poverty; he always spoke of "voluntary poverty" in meditations on his priesthood.

Father Rehrl was no less methodical in his organization of parish life. He had learned well in his classes on pastoral organization. The St. John the Baptist parish registers show us today that the usual work had been in progress. The first entries in each of the three books are:

"On July 18, 1845, I baptized John Maloney, the legitimate son of Patrick Maloney and Anna Henessy, who was born on May 23, 1845. The sponsors were Patrick Koulehen and Margaret Sheridan." (The spelling of names is quoted here as written. Eight baptisms by Father Rehrl were on record by the end of September.)

"On February 12, 1846, I married Sebastian Schaefer, the legitimate son of the deceased Andrew Schaefer, parish Kempenich in Germany, and Catherine Kron, still living, and Christina Frein, the legitimate daughter of the deceased Anthony Frein, parish Boos, Germany, and the deceased Anna Maria Neth. The witnesses were Jacob Dahm and Peter Caspar."

"On October 2, 1845, I buried Anna Jax, seventeen years old, the legitimate daughter of John Peter Jax and Gertrude Schaefer."

We have evidence that Father Rehrl set out to explore his mission territory very soon after he arrived in Johnsburg. On

the feast of Saint Bartholomew, August 24, 1845, Father Caspar Rehrl said the First Mass in Sheboygan on a kitchen table in the home of Alban Kent. The settlers soon built a modest 20 by 30 foot frame church which Father Rehrl visited once every three months until 1850. Today Holy Name Church with cathedral proportions treasures in its spacious sanctuary the kitchen table of Alban Kent. The dropleaf oblong black walnut table blends into the sanctuary furnishings and is used as a place for the missal when it is not on the altar. A small sterling plaque memorializes its history.

One of the founders of the Capuchin monastery at Mount Calvary, Father Bonaventure Frey who knew Father Rehrl gives a written statement including a letter and pen sketch to him from Father Rehrl which effectively describe the activity typical of the foundation of each parish.

"In 1845 a missionary arrived from New Orleans, to labor in the diocese, who proved to be a veritable godsend for the entire eastern portion of Wisconsin — the saintly Caspar Rehrl. A man of strong and robust constitution, capable of enduring extreme hardships. Father Rehrl, always on foot and with a knapsack strapped to his back, made periodical missionary tours throughout this region in a circumference of approximately one hundred and seventy miles. He started various parishes and built a number of churches. They were poor and small, but they served the purpose. One of these was the parish of St. Nicholas on Mt. Calvary. Father Rehrl himself tells us how he came to select this spot.

"It may have been in 1846, when on a mission trip from Sheboygan, I passed the hill on which the Calvary Church now stands. I felt a desire to ascend the hill; arriving at the summit. I was delighted with the panorama round about, Oh, how beautiful, I thought to myself, a church would be up here! But no human dwelling was in sight. Three miles behind me I had left the last hut, and I would have to march at least three miles more before I would meet a human being again. On the north side no settlement of Whites was known to me. But the place is too attractive; I must at least mark it with a cross. I searched for my pocket knife, but could not find it. In all probability I had left it lie upon the fallen trunk of a tree on which I had taken my dinner. But behold! Here is a dead, leafless little tree, split open on top; I can place a piece of wood crosswise into that. There, that also forms a cross. Now it is time to leave, if I would reach home before dark. After wandering around a bit, I arrived at one of the cabins of the Catholic settlers, and a farmer pointed out the way to

me. I spoke to him of the beautiful hill, whereupon several men offered to accompany me to explore it.

One day, we (in all, six men) went to see it. We first came to that hill on which the Poor School Sisters of Notre Dame now conduct a school, and which the Right Rev. John Martin Henni called Mount Carmel. At length we found the hill marked by the cross. After this I gradually forgot about the hill. But when more and more Catholic farmers began to settle in the neighborhood of the hill, it recurred to my mind, and I asked John Blonigen whether he would not sell the hill (for he had purchased it in the meantime). He thought I had better buy the forty acres in which the hill was situated. I told him to have all the people who wished to join the new parish, come to his house. When I arrived there on the afternoon of February 2, the men of the vicinity were present; more than I expected had made their appearance. In the presence of these assembled men I paid John Blonigen fifty dollars, the Congress price of the land. On the following day, February 3, it may have been in 1849, the farmers cut logs for the new church, and in a month's time the logs were piled up and the church completed."

Bishop Henni visited the Johnsburg parish on September 8, 1846, blessed the church and cemetery and administered Confirmation. He also presented the parish with a picture of the beheading of St. John the Baptist. About this same time, Father Rehrl's youngest brother, George who was a teacher had arrived to help Father Caspar as a teaching missionary. However when St. Francis de Sales Seminary got under way, George decided to study for the priesthood.

In late 1847, Father Fabian Bermadinger, a Capuchin, arrived from Austria with three lay brothers. When Bishop Henni assigned Father Bermadinger to Johnsburg to assist Father Rehrl, it was welcome news to the very busy missionary. The two priests had been fellow students in Salzburg. Father Rehrl continued to reside at Johnsburg as his home base until 1850 after which he moved to Mount Calvary. From here he continued the busy life of a dedicated missionary. A page from his notebook lists: August 1, departure; August 2, Mass at Byron; August 3, Eden; August 4, Fond du Lac (Sunday); August 5, Saint Nicholas (Mount Calvary); August 6, Saint Mary's, Marytown. The year was not written but an old almanac would put the date August 4, Sunday, in 1850.

Father Rehrl took care of the faithful in Fond du Lac from the beginning at least until 1852. It was Father Florimond Bonduel who purchased four lots from the Darling addition in 1847 for $130. This is the present site of St. Joseph Church on the corner of Marr and Second Street. On this location the primitive "St. Louis Chapel" was built and Father Rehrl said the first Mass in it and organized a parish. In 1849 Father Pierre Beauprez from New Orleans was assigned to read Mass once a month for the growing congregation and other Sundays to care for Byron, Eden, and Eldorado. Father Rehrl also continued to help attend to the needs of the faithful. He had linguistic ability in English, German as well as French by this time. Father Beauprez died of the dread cholera which raged in Milwaukee in 1850. He was replaced by a succession of worthy priests who firmly established this first parish in Fond du Lac which would be known as St. Joseph's.

In 1852 Father Caspar Rehrl's brother George was ordained a priest. Father George Rehrl was assigned to Mount Calvary to take his brother's place in August, 1852, when Father Caspar left for Europe to look for Sisters who would share his missionary labors as teachers. Father Rehrl's motto was: "Build the school and you build the Church." When he was not successful in getting a group of Sisters to come he went to Rome to pray at the tomb of Saint Agnes. Here he received the inspiration to found his own sisterhood with American women selected from among his catechists. With the encouragement of Pope Pius IX, Father Rehrl returned to America, immediately went to Bishop Henni who gave him the same encouragement and a new assignment to Barton on the west bend of the Milwaukee River. Here he founded the Congregation of the Sisters of Saint Agnes on August 12, 1858. In 1870 the foundation moved its Motherhouse to Fond du Lac. These are the ways of Divine Providence. [1]

[1] This is a summary of Chapters I and II of Sister Imogene Palen, Fieldstones '76 (Fond du Lac, 1976).

CHAPTER III
TROUBLED TIMES

While Father Rehrl trotted along on foot or jogged along on horseback stopping only to baptize the young, absolve and marry the adults and anoint the seriously sick, Father Bermadinger bought land near the church. Since three lay brothers had come with him, he may have toyed with the idea of establishing a monastery. Differences of opinion, however, existed between Bermadinger and the Brothers. Incidentally, the parish profited considerably from their services. One, a carpenter, built the altar, the Communion railing, and the confessional for the parish church, whereas another taught school.

Currently a veritable flood of people was inundating Wisconsin. Though there were some advantages in living in a Territory, such as having the federal government defray many expenses, a referendum in 1846 proved that most of the people preferred to participate more in public matters and were ready to accept the concomitant responsibilities. And two years later President James K. Polk signed the document admitting the Territory into the Union as the thirteenth state. Quite naturally, as the population of the state grew, so also did the parish with the result that by 1850 its crude log church could no longer serve its purposes adequately.

When the project of enlarging it was dropped in favor of building a new one, some parishioners proposed re-locating to the south. During the bitter controversy which ensued Father Rehrl officially resigned and took up his residence at Mt. Calvary while Father Bermadinger sold his land and left for Marytown to become the first resident pastor there. Somewhat forlorn, the Brothers remained in their house while Mueller, the teacher, left for the seminary.

Did Father Bermadinger leave because of the quarrel or because he disliked the new location? According to the German edition of The Catholic Church in Wisconsin, the majority of the people resolved to build the church in the more central location, "This plan displeased Father Bermadinger for which reason he sold his land and left the parish in 1850." Perhaps he saw his plans frustrated, or perhaps the parishioners did not want a religious community in their parish and proposed the change to thwart it.

Many years later Bermadinger served as chaplain to the Dominican Sisters at Racine. "His mere presence", so wrote a historian of the order, "was a benediction, so filled was he

with [illegible] charity of God and kindliness of a man of God. Dignified in appearance, meticulous in dress, and precise in action, he won the admiration of all by his charming personality. In him was found that depth of understanding characteristic of the true piety of a man of prayer." 1

Father Leo Susan, who succeeded the Rehrl-Bermadinger combination, stayed about a year. Nothing more is known about him except that Father Hellweger characterized him as a modest man who quietly performed his duties and ignored the factions. Next came Father John M. Obermueller. Like Rehrl, he too was an Austrian, but unlike him, he was ordained in America by Bishop Henni in 1851. Johnsburg, therefore, was his first assignment. At the time of his coming the parish counted 200 families and shortly after his arrival he engaged the Austrian Jesuit, Father F. X. Weninger, to give a mission. He couldn't have chosen a better man.

Weninger was a voluminous author using German, English, Latin and French; also an effective speaker with a knack for making peace in disturbed parishes. Moreover he stood in agreement with the bishop. On one occasion he wrote to the Ludwig Mission Society of Munich: "I had the peculiar experience of understanding how correct is the principle of Bishop Henni: 'Language keeps faith'. In truth, it would be risky and dangerous to sacrifice the German language among the Germans of this country and stubbornly anglicize everything...The Germans living here, who no longer speak German although they descend from Germans, very easily unite with the English-speaking sects." 2

Though parish missions did in a way resemble Protestant revival meetings, they were more likely an importation from Germany where there was some increase in religious fervor during the nineteenth century. The retreat movement flourished and missions were regarded as a supplement to the day by day spiritual guidance given by the local clergy, - On such occasions the members of religious orders who usually

[1]Sr. Mary Hortense Kohler, The Life and Work of Mother Benedicta Bauer (Milwaukee, 1937), p. 281. Though suffering from tuberculosis for some time, he died unexpectedly while visiting Father F. X. Sailer at Port Washington, Wisconsin, on July 22, 1867.

[2]Theodore Roemer. The Ludwig-Missionsverein and the Church in the United States (1838-1918) (Washington, 1933), pp. 94-5.

conducted the missions introduced their favorite devo[illegible]s.[3] They also preached against specific problems such as alcoholism, parochial discord and the irreligious thought of the Forty-eighters. The eloquence of the speakers and the supportive pageantry had great appeal. So popular were some missions that people crossed international boundaries to attend them, a fact that sufficed to make governments suspicious of them. No such problems existed here and Johnsburg's pastors, one after the other, sponsored missions hoping to stimulate piety and eradicate abuses. No subsequent mission had as renowned a preacher as Father Weninger.[4]

About the time of the first mission the final decision was made to build a new, substantial church south of the original location. For this purpose Mathias Kalt donated five acres of land on a branch of the Manitowoc River. Parochial harmony promptly gave way to discord, and Bishop Henni was summoned to arbitrate. He approved the new site, so without delay Father Obermueller started to build a temporary church and rectory. Next some malcontents began erecting a rival stone church on the old location. It was to measure 68 by 34 feet and to be recessed 150 feet from the road. Concerning this Father Hellweger observed: "Mathias Schuster, one of the lay Brothers of Father Bermadinger, had willed the parish $700 for building a new church. This money was spent on the church in the old location. When the funds were exhausted and the bishop declined to recognize the church, nothing more than the walls was erected." According to the death register, Schuster died on January 31, 1851, at the age of 42. Since the Fond du Lac court house has no record of this will having been probated, he apparently entrusted the money to someone he considered to be a reliable character.

Father Obermueller, feeling duly frustrated, resigned in October, 1853.[5] For several months Johnsburg had no

[3]Erwin Gatz, Rheinische Volksmission im 19. Jahrhundert Dargestellt am Beispiel des Erzbistums Koeln (Duesseldorf, 1963).

[4]By 1879 it was estimated that he had given over 800 missions and had preached 30,000 times. No exhaustive study of Weninger exists, but some data can be found in Gilbert J. Garraghan, The Jesuits of the Middle United States (New York, 1938).

[5]Father Obermueller was later pastor in East Bristol, and from 1863 to 1874 pastor of Holy Redeemer in Madison. He died on Oct. 19, 1879, at Monroe, Wisconsin.

pastor. Then one day in August, 1854, Father Michael Deisenrieder arrived. Born at Heinzburg, Bavaria, he was ordained by Cardinal Reisach in 1837. After serving the church fifteen years in his fatherland, he came to Wisconsin and worked in the neighborhood of Port Washington. In Johnsburg he could occupy the rectory that had been built on the new location. This boon was denied his predecessor who had to endure the jibes of his disgruntled neighbors in the old location. Here two laymen, Geissler and Olig, conducted a school, and, to meet this competition, Father Deisenrieder taught school in the rectory at the new location. Geissler was either a very young man or perhaps one of Bermadinger's Brothers. Frederick Rohlmann was his guardian as appears on the abstract of Gregor Freund's farm. Part of this farm passed to Bermadinger, and the latter made a transfer to the Mathias Schuster mentioned above.

Father Deisenrieder was determined to succeed — and soon! That same autumn following his arrival he started gathering the building materials — notably the very hard lime stone which was quarried close by — for the new church. Already by Ascension Thursday of 1855 Bishop Henni could lay the cornerstone.

Unfortunately there is no way to determine who was the architect or contractor. Only somewhat by chance has one of the laborers been identified. Joseph Moll, who had learned the mason trade in the Rhineland, came to Johnsburg with his parents, Mr. and Mrs. Theodore Moll, in 1850. Although he soon moved to Milwaukee, when he attended the wedding of his sister Elizabeth to Stephen Nicolai in 1854 he was offered a job working on the new school and church. Later in life he recalled that the stone was of the highest quality and he reminisced further that the pastor, still struggling with the complexities of the English language, had the quaint habit of exclaiming "Exactly!" whenever he saw a job well done. [6]

Work on the church with its massive walls, however, bogged down and two full years passed before it was completed. Those parishioners who opposed the re-location withheld their support and many of the people were too poor to help. More important than all in explaining this delay is the noteworthy fact that the parish built a two story school at the

[6]The Moll family moved to Cazenovia, Wis., in 1858. Joseph served in the army during the Civil War and he was with the honor guard when President Lincoln's body lay in state at the national capitol. He is buried in St. Anthony's Cemetery, Cazenovia.

same time. The stones for the school were gathered in the winter of 1855 and in May of 1856 the cornerstone was laid. In November it was completed and its operation was turned over to three School Sisters of Notre Dame. And, as if Father Deisenrieder was not busy enough with this building program, he was given the task of caring for the parish at Mt. Calvary after Father George Rehrl left in April of 1856.

At long last the new church in Johnsburg was completed in time for celebrating the patron feast in 1857. Father Heiss, who accompanied the bishop to the festivities, described the journey in a letter to Father Kilian Kleiner, a friend of his in Germany.

"During this summer I made two trips," he wrote. "Although they were not pleasure trips, still I derived some pleasure from them. On the eve of the feast of St. John the Baptist, I accompanied our Most Reverend Bishop Henni to St. John's about seventy-five miles from Milwaukee, as the new church was to be dedicated on the patron feast of the congregation. It was a fine summer day. The last twelve miles we had to make in a buggy, together with three other priests, who also attended the celebration. The country where that congregation lies is very pretty. It is called 'opening land,' that is, the forest there is not very dense, but looks more like a large garden planted with trees.

"The population is exclusively Catholic and German, and therefore the bishop was received with all the honors due to his office. Nine miles from the church we were met by a company of men on horseback who served as an escort. When the church came in sight the church bells began to ring and a large procession came to meet us. A squadron of knights made the 'honeurs' while the cannons boomed. They were interrupted only by the loud prayers of the people.

"We first entered the old primitive chapel, a very poor one indeed. There the bishop delivered a short address and gave his blessing. But near the old, poor looking chapel there arose like a bride in festive attire the new, beautiful, stone church, over one hundred feet long and over fifty feet wide. From the steeple waved the new flag.

"The bishop had not expected such a stately building. The sight of the new church moved me to tears when I saw it from afar. It was as if I had been transported to my old home in Germany and beheld one of our stately parish churches. The priest's residence too is in harmony with the

rest. What gave me particular joy was a large building in the rear housing a convent for our School Sisters of Notre Dame and a parish school. All this has been brought about in three years by the priest with his good people. You see that our holy religion is still strong in our days if a zealous priest is at the head.

"But now the work began. The bishop had intended to dedicate the church by the simple blessing, but when he saw the stately edifice it did not take much to induce him to perform the solemn consecration. To consecrate a church, however, is not an easy task and many things must be prepared. We had to get ready for hard work. First, I looked for my Breviary to make sure of that part of my office, and then I commenced to study the rubrics of the Pontifical. Besides, I had to write the official document and to assign the different offices so that it was near midnight before I got to bed.

"A little before four o'clock I rose to say Mass in the old chapel. At half past five the ceremonies began during which I acted as master of ceremonies and I attended to the singing when needed. The bishop perspired profusely, especially when he had to climb a rickety ladder to anoint the crosses on the wall. I and the other assistants looked like ducks coming out of a pond. But all went well. About half past nine the consecration ceremonies were over. Then the bishop said a low Mass and distributed Holy Communion to the children who were confirmed after Mass. About eleven o'clock the high Mass began, sung by the parish priest of Oshkosh (Father Francis Fusseder), while the bishop assisted with mitre and crozier. I was again master of ceremonies and, to make the measure full, had to preach the sermon. In conclusion, the bishop made a short address to the people who had come in great numbers. Everything was very solemn, and I think that, notwithstanding the fatigue, we hardly felt it.

"After dinner we visited the Sisters' little convent and then another celebration followed. Vespers, sermon, and the blessing of the cemetery. It was five o'clock when we got some rest at last; but shortly afterward I had to leave again, for I had to go with another priest to Mount Calvary, five miles away, where I had to take part in another celebration on the following day. There was to be confirmation and the laying of the cornerstone for a Capuchin monastery." 7

[7] The Salesianum, July, 1915, pp. 12-14. The letter was written on August 5, 1857. Father Heiss eventually succeeded Bishop Henni as second archbishop of Milwaukee.

Father Deisenrieder left two enlightening comments on the event. He identified the relics which were enclosed in the altar stone: one was from St. Clement, a Roman widow; the other from St. Ottilia, a martyr. Secondly, he recorded the names of the priests who by their presence added solemnity to the event: Fathers Michael Heiss, secretary to the bishop; Louis Dael of Fond du Lac, Francis Fusseder of Oshkosh; J. B. Haslbauer of Richfield; Bonaventura Frey of Mt. Calvary; and his own assistant, Father Maximilian Mueller.

In Johnsburg, as in all rural areas, a cemetery has always formed part and parcel of the parish. Little can be said about the original churchyard because no tombstones have survived. Nor do any death records antedate those of Father Rehrl. The entries made by the first four pastors total up as follows:

Father Rehrl buried 21 people between
October 2, 1845, and July 4, 1847.
Father Bermadinger buried 30 people between
November 17, 1847, and February 23, 1850.
Father Susan buried 12 people between
August 3, 1850, and July 20, 1851.
Father Obermueller buried 39 people between
October 3, 1851, and December 2, 1853.

Some people are of the opinion that the bodies were exhumed when the church was relocated, but it seems doubtful whether all the 102 were removed. First of all, the task would have been considerable. Secondly, many were children, and, consequently, their remains would have completely disintegrated. Lastly, the families that bitterly opposed the new site would not have been much interested in transferring their deceased relatives to it.

Besides emphasizing that childhood used to be a very dangerous stage of life a century ago, the death register also indicates that some of the immigrants were advanced in age when they arrived in the Wisconsin wilderness. This is noteworthy because elderly people usually were not sufficiently adventurous or healthy to embark on an experiment that abounded in hardships. Some of these unusually sturdy and courageous characters who had been born about the time of the American Revolution were:

John Schmitz	age 73, died in 1850
John Dahm	age 79, died in 1850
Mary Anna Hilt	age 79, died in 1851
Philip Glaser	age 70, died in 1851

Anna
ia Weber age 70, died in 1852
Theodore Heinen age 87, died in 1859

But to return to the church itself. When Bishop Henni consecrated the impressive new building, he pleaded for peace within the parish. He suggested that the discontented families be allowed to belong to the congregation even if they made only nominal contributions. Owing to this new congenial atmosphere, a few families built houses near the church and Father Deisenrieder proceeded to have a postoffice established. He called it Heinzburg to honor his birthplace in Bavaria.[8]

Financially all had gone amazingly well. In spite of the fact that 1857 was a depression year, the debt did not exceed $1,800. However, when the pastor submitted the financial report, hostilities flared up anew. Diligent Father Deisenrieder[9] left abruptly for Marytown leaving behind his sickly assistant, Father Maximilian Mueller,[10] as pastor.

The first chapter of the Johnsburg story had come to a close. Much had been achieved, yet not without bruises and scars. Would they heal and disappear?

[8]Ruth Shaw Worthing, The History of Fond du Lac County as Told by its Place Names, 2nd ed. (Oshkosh, 1976), p. 47, gives 1855 as the date of establishment with Jacob Heimerman as postmaster. Her explanation of the name is: "The community was referred to as St. Johannesburg. The settlers accented the second syllable of the name so heavily, it sounded like Hinesburg."

[9]Father Deisenrieder died on Aug. 22, 1880, at Le Roy and is buried there. Just as Father Rehrl concerned himself with founding a sisterhood, this priest gave much of his attention and his assets to assisting the Dominican Sisters establish themselves in Racine. See Kohler, op. cit., passim. The obituary in Columbia remarked that he never stayed away over night except on urgent business.

[10]Precise information about his seminary studies and ordination is not available. According to Harry H. Heming, The Catholic Church in Wisconsin (Milwaukee, 1895-8), p. 274, he was ordained in 1856 along with Father F. X. Pfaller and several others, yet on p. 1042 Pfaller is said to have been ordained on August 25, 1857. The German edition of Heming, which appeared later, states on p. 204 that Mueller was ordained on the feast of St. Charles Borromeo in 1857. If this is true, he died within a year of his ordination.

CHAPTER IV
STABILITY AT LAST

The troubled days at the end of 1857 doubtless recalled vividly the blessed memory of Father Weninger's brilliant mission of 1852. Such recollections may, indeed, have induced Father Mueller to schedule another mission for February of 1858. This time Capuchin Fathers conducted the exercises. Easter and spring passed by quietly, but summer added another sad day to the annals of the parish. Father Mueller, who had long been weak, had to give up administering the sacraments by the middle of June. Then, falling into his last illness, he died at the age of thirty-three on July 12, 1858. He was buried near the cross of the cemetery toward the west, but, when the church was remodeled, his remains were allegedly moved to an unmarked grave. At all rates, his battered tombstone was haphazardly put in the basement of the church where it still stands. By contrast, Father Wernich inserted a note in the death register that the body was moved to the church on December 20, 1878. Father Mueller's last resting place, therefore, can be endlessly disputed.

It is interesting to note that in September of 1858 the old friend of Father Bermadinger, Dr. Joseph Salzmann, one of the founders of St. Francis Seminary, traveled through the parish going from door to door begging for his institution. The seminary had opened in 1856, but it still needed many contributions to extinguish the debt and expand its facilities. Salzmann found 81 donors and left the parish $162.00 richer for his worthy cause.[1]

Incidentally, despite the pall of gloom that the depression year of 1857 spread over the nation, in this locality there were good reasons for optimism. Early in 1856 The Fond du Lac Union foresaw increased prosperity because of the northward extension of the railroad. Said the editor, "The last link in the iron chain which unites the shores of Winnebago Lake with those of the Atlantic Ocean is at length completed and we are now in the enjoyment of an uninterrupted railroad communication with the Eastern States."[2] Travelers could, indeed, enjoy the convenience of through service to Milwaukee, but more important was the fact that farm products could readily find their way to the port cities. As for agriculture, drought made 1859 a disaster. "Not only was the grain

[1]From the manuscript accounts at the seminary.

[2]The Fond du Lac Union, Feb. 21, 1856

crop negligible," writes a recognized authority, "but grass and hay were deficient; potatoes, roots, all were failures. The winter of 1859-60 was, however, mercifully mild, open, and terminated by an unprecedentedly early spring. There had been practically no snow to relieve the drought, and when farmers began sowing wheat in March it was with but faint hope of a harvest. The sown grain, it is said, lay in the dust-dry soil for a month without sprouting. Then came the rains, steady, continuous, abundant, and the crop was made. It was such a crop as Wisconsin had not seen, even in the balmy days of the early pioneers." [3]

For three years following Father Mueller's death Capuchins took care of the parish. Fathers Frey, Gauche, Haas, and Zuber served intermittently, but, as time passed, the parishioners longed more and more for a full-time pastor. In 1860 when Bishop Henni celebrated the feast of Corpus Christi with the Capuchins at Mt. Calvary he made a side trip in the afternoon over to Johnsburg where he confirmed approximately eighty candidates for the sacrament. And the following year he sent them a full-time pastor in the person of Father F. X. Pfaller.

Though born at Eichstaett in 1831 and educated in Bavaria, Father Pfaller matriculated in 1857 at St. Francis Seminary shortly before his ordination. His regime at Johnsburg is memorable for three reasons. He organized the married ladies' society on the feast of the Assumption in 1861. This organization, though modified, still exists as "The Christian Mothers Society." Secondly, the School Sisters of Notre Dame, for unrecorded reasons, abandoned the school despite the pastor's efforts to keep them. Lastly, in their place he hired a lay man, Mr. Mathias Wickert. This inaugurated a system which amalgamated the offices of choir master and school master. It lasted sixty years. A considerable number of the men who played this dual role were alumni of the Catholic normal school which Dr. Salzmann later founded adjacent to St. Francis Seminary.

In May of 1862 Father Pfaller left for Green Bay.[4] He was followed by Father Joseph Lutz,[5] a man too sickly to ad-

[3]Joseph Schafer, A History of Agriculture in Wisconsin (Madison, 1922), p. 92.

[4]He died in 1892 and is buried at New Franken, Wis.

[5]Previously he had been pastor of St. Alphonsus Church,

minister the parish properly. By January of 1863 he had left and two Capuchins, Fathers Bonaventure and Solanus, provided the basic services. Then came the totally unknown Father John Sanner who left after two months. His successor was another sick man, Father Francis Comenzin,[6] and in 1865 Father John Welter took his place. "Although he worked thoroughly," writes Father Hellweger, "he incurred the displeasure of the parish and left in March of 1866." [7]

This "priest a year" era coincides with the Civil War period of 1861 to 1865. Disappointment with their new fatherland spread among the priests who had come from very diverse backgrounds and had encountered many major obstacles, and the people whom they served had likewise found that money was not abundant and breaking in new land proved harder than expected. Moreover, many Germans had left their homes across the sea to avoid serving in the army. Now they again faced a draft, and in some places like Port Washington, Wis., they actually rebelled against the federal government and staged draft riots. If the Yankees, in addition to being somewhat anti-Catholic, ranted about abolishing Negro slavery, not all Wisconsinites craved to carry on such a crusade far from home in the deep South, so they voted the Democratic ticket.

Considering that Alexander Randall, an enthusiastic Republican and a protégé of Lincoln was elected governor by a comfortable margin, it is obvious that the Johnsburgers were aligned with the minority. Nevertheless two members of the Brost family, John (age 17) and Nicholas (age 32), and Philip Ditter (age 19) signed up for service in the conglomerate, multi-lingual Union army at Fond du Lac on February 17, 1864. The latter served at Brownsville, Texas, while John Brost served at Port Hudson, Lousiana, where he suffered a sunstroke while shoeing horses and mules. [8]

Wheatland, now called New Munster, in Kenosha county. From Johnsburg he went to Marathon to become the first pastor of St. Mary's Church.

[6]This name was spelled in a variety of ways and is hard to trace. He seems to have been at East Bristol, near Sun Prairie, and also at St. Mathias on the Beloit Road near Milwaukee just prior to coming to Johnsburg.

[7]Born in Luxembourg in 1815, Father Welter was ordained in 1842 in Louvain, Belgium, and came to the United States in 1863. He died in 1878 and is buried at Holy Cross, Wis.

[8]This information was supplied by Rev. Nicholas Langenfeld of New York City.

These soldiers were mustered out in March of 1866, the very same month in which Father Welter said goodbye to his congregation. A brief interregnum followed during which Father Leo Gauche 9 again served the parish. Then came Father Aloys Kieser.[10] His tenure of office (1866-73) surpassed in length those of all his predecessors. During his regime the tower was built, the choir loft was finished, an organ was purchased, and the Way of the Cross was erected. Many repairs were made on the church, the school, and in the rectory. Besides this, the parish raised two hundred dollars to help liquidate the debt on the cathedral in Milwaukee.

Parenthetically it can be remarked that the railroad from Sheboygan to Fond du Lac was completed in 1869 after thirteen years of delays.[11] The toll roads, such as the one that connected Sheboygan with Fond du Lac via Taycheedah and the sturdy horse-drawn stage coaches that rumbled over them

During the Civil War, in 1864, Chester Hazen Built the first cheese factory in Wisconsin at Ladoga. Cheese making was taken out of the kitchen and made a man's occupation. As the industry developed, farmers learned more and more about feeding and caring for cattle. Farming gradually became more complicated and required more capital.

If silos are the hallmark of a farm today, such was not always the case. "The first above-ground silo to be built in the state was erected in the summer of 1880 by Dr. L. W. Weeks of Oconomowoc," It was not immediately popular and many years passed before the round silo prevailed over those of other shapes. See N. S. Fish, "The History of the Silo in Wisconsin," Wisconsin Magazine of History, Vol. 8, p. 162.

[9]There is some reason for thinking that he was a Capuchin born in Belgium in 1825. Ordained by Bishop Henni in 1860, he left the Capuchins and died as a secular priest in De Pere in 1897.

[10]Father Kieser was born in 1825 at Buchen, Baden. Ordained at Metz in 1854, he came to the United States in 1861. He came to Johnsburg from the Beloit Road church, near Milwaukee. After leaving Johnsburg he served the parish at Ashton, near Madison, until his death in 1893.

[11]Gustave W. Buchen, Historic Sheboygan County (Sheboygan, 1944), pp. 180-94.

on schedule, had lost most of their significance.[12] Although the Malone station lay a mile south of the church, the coming of the railroad made it easier for the pastors to stay in touch with the outside world and it facilitated the delivery of freight for the parish in the days before parcel post.

In 1868 Father Kieser went to Europe to revisit the scenes of his childhood days leaving Father Oeschger, a Capuchin, at Johnsburg as his substitute. Upon returning he set his heart on erecting an elaborate high altar. To gather funds for church goods he founded a men's society and a young people's society. These proved to be short lived, but the Confraternity of the Precious Blood, dating from the same period, still exists. The new parish at Jericho bought the old altar for thirty dollars, and in 1871 the new high altar was built in Johnsburg. The following year the ladies' society pledged to pay for the Blessed Virgin's altar, and the men's society assumed responsibility for St. Joseph's altar. Meanwhile Father Kieser left in March of 1873 without seeing all the altars installed.

Toward the end of Father Kieser's pastorate the diocese sold the land on which the parish buildings originally stood. On May 17, 1872, Bishop Henni deeded it to Philip Schreiner for $300 with two provisions, namely, that the cemetery be excluded from the transaction, and that the partially built stone church be razed by April 1, 1874.

According to Sheet 15 in Early Catholic Church Property in the Archdiocese of Milwaukee, compiled by Rev. Peter Leo Johnson and John G. LaVies, the entire plot measured 418 ft. 6 in. from east to west and 619 ft. 3 in. from north to south, whereas the cemetery measured 209 ft. 3 in. from east to west and 168 ft. 8 in. from north to south. The original log church stood approximately in the center of the cemetery.

When Father Kieser left, Father Max De Beke, a Hungarian priest of considerable prominence, succeeded him. He appears to have been a canon in Raab and a chaplain in Kossuth's rev-

[12]Buchen, op. cit., gives some interesting side lights. For example: "On the Sheboygan and Fond du Lac stage route there were eighteen four-horse teams in service, except in winter when four sufficed," p. 165. Again, tolls on the Sheboygan and Fond du Lac plank road were: Two cents per mile for every horse and rider, and every vehicle drawn by one animal; one-half cent per mile for every horse, mule or neat cattle, and half-score of sheep or swine, driven loose." p. 178. "No toll was payable by anyone going to or from a religious meeting on Sunday, a funeral, or a military gathering where one's presence was required." p. 179.

ordinary army. He arrived in the United States in February of 1850 and soon served Fredonia, later Menasha and also the Beloit Road Church, near Milwaukee.[13] After a short stay here he, in turn, left to make way for Father Hubert Jansen.[14]

Father Jansen built a new rectory with funds gathered on a house to house collection trip. In so far as the church was concerned, Michael Blonien and Joseph Schnorrenberg presented two bells. One bore the name St. Joseph and the other St. Mary, and the pastor donated a third, though smaller, bell. When Bishop Henni came to confirm he consecrated the bells and congratulated the parishioners on their generosity. Disappointment lay in store for them because the largest bell cracked and had to be recast. This time Bishop Krautbauer of Green Bay came to consecrate the bell anew.

It is related that Father Jansen, who was not above enjoying a drink with Blonien and Schnorrenberg, quipped on one occasion that if they would each donate a bell he would provide the third. Since both were responsive to the proposal, Blonien agreed to buy the largest and Schnorrenberg the other one. His Reverence also kept his word, but traded in one of the old bells to cushion the blow to his wallet. This bit of trickery, however, did not undermine their friendship. (They were truly a happy threesome.)

Father Jansen was blessed with an expansive figure somewhat like that of Santa Claus along with that kind of disposition. True to form, here and there he enlivened his sermons with a dash of humor that kept his hearers attentive and anxious to come back the next Sunday. But not at all like the jolly character in red, this man in black frequently paid a visit to the sick to bring them hope or relief. Having studied medicine before deciding to become a priest, he knew the technique of cupping. This was a very welcome service at a time when today's "miracle drugs" had not yet been developed.

But time never fails to bring changes and in September of 1878 Father Jansen left to be succeeded by Father John Wernich for half a year. This brief interlude was the prelude to

[13]He died in 1879. For some biographical data see Wisconsin Magazine of History, Vol. 10, p. 85, n. 38.

[14]Father Jansen was born in the Cologne archdiocese in 1828. Ordained at Aachen in 1854, he came to the United States in 1858. He died at the Beloit Road church, near Milwaukee, in 1892.

the longest administration in the history of the parish, Father Julius Hellweger. It began on April 1, 1879.

Father Hellweger was born in eastern Germany on April 11, 1846. His birthplace, Deutsch Krone, now lies well within the boundaries of Poland. He was ordained on July 13, 1873, at Gnesen just when the newly formed German government under Otto von Bismarck was indulging in a persecution of Catholics which is known as the Kulturkampf. Consequently the new priest promptly found himself heading into exile across the sea. Coming to Johnsburg after serving several parishes in what is now the Green Bay diocese,[16] he proved himself a vigorous leader. Small wonder, then, that within a year he had given his church "the new look."

Besides having it plastered, he had the vaulted ceiling built. This revolutionized the appearance of the building because from the outside it is much higher than on the inside. Moreover, it seems that previously the stone walls had only been whitewashed without being plastered. A new floor was laid, new windows were made with the designs fired into the glass, a new confessional was purchased, and, starting in 1881, a new sanctuary lamp began its unbroken vigil before the Eucharistic King, the King of all hearts.

Local news, to be sure, dealt with other things besides new equipment. For example, Father John Bertram who came from the environs of Koblenz in Germany to Johnsburg at the age of ten, read his first Mass in the parish church on December 8, 1879. The following year Archbishop Heiss, the coadjutor to the aging Archbishop Henni, consecrated the new altar on St. John's Day. Well could he remember having been on the same spot exactly twenty-three years earlier when he assisted the bishop in consecrating the church. Like the Biblical mustard seed, the little parish had grown to such an extent that now in 1880 it could present 190 people to be confirmed. Present at the solemnities were Dr. Zardetti, later bishop of St. Cloud, Minn., and eventually archbishop of Bucharest, also Revs. Andrew Seubert of Menasha, Pancratius Schleier of St. Anna, Thomas von der Thannen of Charlesburg,

[15]This was somewhat of a counterblast to the first Vatican Council which in 1870 had strengthened the authority of the pope by defining papal infallibility.

[16]The Catholic Directory lists him as serving Greenville with mission at Hortonville; Ahnapee, now called Algoma, and Kilbourn City.

Nich Pickel of Marytown, Joseph Keenan and Sebastian Schw of Fond du Lac, James Colton of Eden, John Bertram of New Cassel, and two Capuchins, Fathers Jerome and Andrew.

The year 1882 brought the silver jubilee of the church's consecration. Far from being enthusiastic about celebrating the event, many feared that reminiscing about the past would re-open old wounds. But something practical was accomplished: a new roof was put on the church and a heating system was installed. The latter apparently simply consisted of a stove because it is chronicled that two years later "a second heating stove was purchased for the church."

In 1884 Archbishop Heiss came to confirm, and soon after that the parish made preparations for a new school. Built of cream-colored brick at a cost of $2,500 on the site of the old one, it was ready for dedication on Thanksgiving Day in 1886. Considering that the enrollment stood in the neighborhood of 120 pupils, the two-room, two-story structure could not be criticized as extravagant.

Back in 1884 a teacher's house had been built. This measure was taken with a view to keeping teachers who were leaving at the distressing rate of one a year. Simultaneously it had become obvious that other means of paying the teacher had to be devised.

The teacher's salary in the 1880's amounted to four hundred and the pastor's to six hundred dollars per year. Quarterly payments seem to have been customary. For administrative purposes, the parish was divided into three groups: school children, church members, and families. Father Hellweger reports that "in 1884 the resolution was passed that the church members would defray the annual ordinary expenses of the church and that the school children would be responsible for the ordinary expenses of the school, whereas all extraordinary expenses would fall on the families." Another document refers to a resolution of December 26, 1887. Thereafter, children and church members would pay the same dues quarterly to defray ordinary parish expenses. Families and taxpayers would defray extraordinary expenses. This resolution must have been considered hazardous because it was submitted to Archbishop Heiss for his approbation.

Around 1885, when better postal service was inaugurated, the more readily understood name "Johnsburg" supplanted "Heinzburg" with its hidden significance. The parish observed

the world-wide jubilee of Pope Leo XIII, and Fath weger introduced new devotions, notably, the Thirtee s and Forty Hours Adoration. Of course, missions remained perennial favorites. Father Kieser had two Capuchins, Fathers Francis and Solanus, give a mission. Father Jansen invited Fathers Didorus and Pacificus to do the same, and later the mission was renewed by Father Moser, a Servite. Father Hellweger had another mission preached by two Jesuits, Fathers Karlstaetter and von Gudenus, and the pastor took the necessary steps to have the Confraternities of the Precious Blood and the Scapular canonically erected. He also introduced the Sacred Heart Society for young people and he authorized extablishing a branch of the Catholic Knights of Wisconsin in the parish.

The latter may have seemed like a novelty because St. John's never experimented with an Unterstuetzungsverein. Though such local insurance groups were common in Catholic parishes, they had much more significance in urban areas where people were more dependent upon daily wages earned in a factory or business.

In the summer of 1888 Father Hellweger entrusted his parish to Father John Hofer, a Capuchin, while he went to Germany to visit his aged parents. Upon returning he went to work with his characteristic vigor, and in 1889 he could engage the Barckhoff Organ Co. of Salem, Ohio, to build a pipe organ at a cost of $1,600. No sooner was that done when he started campaigning for a metal fence to surround the entire property.

The Catholic Knights of Wisconsin had seceded from an older national group, and, from their start in 1885, they attracted many German-Americans living in the Fox River Valley. Although not always operated on a strictly scientific basis, the Catholic Knights offered something akin to social security in an era when many people suffered from the ruthlessness of "rugged individualism" and out of their state treasury the Knights supported various worthy causes.

Building a fence did not mark the end of changes. On the contrary. Now the church had become too small for the parish so when Archbishop Katzer made his first visit here in 1892 to confirm and consecrate a bell he discussed the needs of the parish and exhorted his hearers to build a new tower without further delay. His words were well received and Mr. Robert Messmer, a Milwaukee architect, was engaged to plan the changes. In 1894 the massive new tower was completed

at the east end of the church. Formerly the entrance had been at the west end, so the church - curiously enough - was turned around without moving its walls or roof. In 1895 the sanctuary and the sacristy were built where the entrance used to be, and by June 26 the building was so far advanced that Father Michael Schmitz, a son of the parish, could offer his first Mass in it. When St. John's Day dawned in 1896 all could be proud of their remodeled church. Archbishop Katzer, who had blessed the new St. Agnes hospital in Fond du Lac the preceding day, officated at the dedicatory rites.

"From down the road", so writes Henry L. Blonien in an unpublished manuscript, "came the bishop, escorted by twenty boys on horseback. The bishop was in all his golden attire and mitre, marching under a golden canopy with lanterns above on each corner. Following the bishop came four priests also dressed in their golden vestments, they were followed by many more priests led by forty Mass servers dressed in white garments, some carrying lit candles and others ringing hand bells. The four large bells in the church steeple were ringing with all their might in harmony with each other, each moment I thought they would tear themselves from their moorings. All this was followed by the solemn service while the organ played and the choir voiced the Gloria and sang Grosser Gott Wir Loben Dich (Holy God We Praise Thy Name.)"

The priests known to have added solemnity to that occasion by their presence were: John Bertram of Hartford, Michael Schmitz of Burlington, Godfrey Wuelfing of Fond du Lac, William Voorjan of Jericho, H. J. Korfage of Marytown, Leonard Blum of Charlesburg, Joseph Froelich of St. Anna, Edward Meyer of Dotyville, James Schemmer of Stockbridge, Joseph Van Treeck of Plymouth, and Father Fidelis of Mt. Calvary.

After the solemnities had passed into the realm of memories, the pastor launched a campaign for $12,000 to pay the bills. The cooperation must have been admirable because in two years the debt was extinguished. This accomplishment, doubtless, gave the pastor a buoyant feeling when the silver jubilee of his ordination occurred in 1898 even if it was the year of the Spanish-American war.[17]

[17]It was also the year of the Alaska gold rush. Mike Roehrig, for one, made a hazardous journey via Skagway, found a few nuggets, but returned richer only in memories of high adventure.

As the parish had grown, so also had the silent population of the cemetery increased. Well aware of the need for expansion and equally well disposed, Mrs. Dorothy Loehr donated a tract of land to the congregation which has merited for her the lasting gratitude of the parishioners.

It was in Father Hellweger's era, which spanned a quarter of a century, that Pope Leo XIII legislated changes which affected every parish church. In 1884 he directed that three Hail Mary's be recited after Mass as well as the prayer Hail Holy Queen. Since the priest never kneels during Mass, some regarded this posture as a considerable innovation and the use of the vernacular was also a bit unusual. Later the pope added the prayer to St. Michael the Archangel and it was Pope Leo XIII who prescribed the recitation of the Rosary during the month of October either during the Mass in the morning or later in the day before the Blessed Sacrament exposed. Besides promoting devotion to Mary on many occasions, he furthered using a prayer to St. Joseph and he also instituted the feast of the Holy Family with a view to reinforcing traditional Christian ideals.

If any man deserved a prolonged vacation it was Father Hellweger. So he engaged Father Joseph Huber as a substitute and left for Europe and the Holy Land in February of 1899. To his surprise and chagrin, upon returning he found his substitute gone and the parish seething in discontent. When a parish meeting was held on August 1, those present refused to incorporate under the Wisconsin Statutes as requested by the archbishop. Considering that sixteen years had passed since the state had enacted the legislation for incorporating Catholic parishes, this item of business must have been an old, carefully nursed, grievance totally lacking in sinister novelty. At all rates, after this flare-up the man truly comparable to Father Deisenrieder left equally or perhaps even more crestfallen. Though some divergent opinions exist as to why he left, he wrote the above reason at the close of his parish history.[18]

With his departure an era had indeed ended; a century was about to close. Or rather, a new century was about to begin.

[18]Father Hellweger died as pastor of St. Peter and St. Paul church, Milwaukee, on Nov. 1, 1911. He had attended a Confirmation service at St. Rose Orphanage and on his way home he stopped in a drug store, collapsed and died. Auxiliary Bishop Joseph M. Koudelka, who had also dropped into the drug store, administered the last rites.

CHAPTER V
A NEW CENTURY

Precisely when Father Hellweger was packing his belongings expecting better things to happen to him, people throughout the world were impatiently awaiting the dawn of a new century. Everything would surely be different and hopefully much better. It was Father Ferdinand Raess'[1] lot to welcome the new era as pastor in Johnsburg. He came here from Le Roy in 1899 and by the time he left in 1903 it was clear that the new century had brought neither universal peace nor boundless prosperity to the world.

Next came a young priest, Father Sebastian Bernard. Almost everybody knew his background because he had been born at Mt. Calvary in 1871 and had been ordained by Bishop Sebastian G. Messmer in Green Bay in 1893. Just before coming to Johnsburg he had spent seven years at Lomira. A man of large frame, he enjoyed driving a span of fast horses to startle the people whom he passed. Evenings he would enjoy a game of cards with people of similar tastes. He left a lasting impression on the parish by engaging J. E. Hennen of Fond du Lac to plan and build the present impressive rectory. Of course, back in 1905 or 1906 all this could be accomplished for the modest sum of about five thousand dollars.

At this time Johnsburg became an outpost of the Milwaukee archdiocese. In 1905, when the Holy See created the diocese of Superior, the bishops judged it advisable to use county lines instead of rivers as diocesan boundaries. This put an end to such oddities as having the northern parts of Oshkosh and Manitowoc in the Green Bay diocese and the southern parts subject to the archbishop of Milwaukee.

In 1909 Archbishop Messmer named Father Bernard pastor of St. Michael's Church in Milwaukee.[2] It was no new des-

[1]Father Raess was born at Glarus, Switzerland, in 1831 and ordained at Chur in 1856. He came to the new world in 1867. After working in the archdiocese of New York for six years he came to Wisconsin. While pastor at St. Hubertus he built the shrine church at Holy Hill. In 1891 he was transferred to Kieler, later to Le Roy. After leaving Johnsburg he seems to have lived in retirement. He died at St. Nazianz, Wis., on June 8, 1919.

[2]At one time his parish numbered around 4,000 families, probably the largest in the diocese. Though an excellent administrator, he maintained a keen interest in books and good

tination because he had been an assistant there as a young priest. Just about the time that this transfer occurred, the old incorporation question came up again only to plunge the parish into new and more serious hostilities. Though Father Bernard must have heard something of the rumblings, he kept silent. The arguments that passed from mouth to mouth assuredly lacked originality and needed no rebuttal because the subject had long been passionately debated, especially in the eastern part of the United States.

In the early days some immigrants thought they could transfer their newly acquired civic independence into the realm of church matters, others thought the Catholic church could operate like America's Protestant churches, and a few may have had recollections of scattered local customs in Europe. Occasionally, too, when a parish was overwhelmingly of one nationality the reluctance to surrender land titles resulted from fear of losing its national identity.

When the Wisconsin legislature back in 1883 passed the act providing for the incorporation of Catholic parishes, ninety parishes incorporated that same year,[3] and a few followed suit in the following years. But not Johnsburg. Some parishioners assuredly took the stand they did to defy the authority of the archbishop, but many, knowing almost nothing about the matter, merely followed the loudest agitator. Since the people of this entire area had some ties with members of St. Mary's Congregation in Fond du Lac, it is, of course, more than likely that they had some gossipy knowledge of the uproarious quarrels that had occurred there back in 1879 when one group did resort to forming a civil corporation as a means of promoting its own factious purposes.[4]

periodicals. No matter how much his parish grew, he adhered to his rule of answering every doorbell and greeting every caller before assigning the person to an assistant. Well aware of the fact that an astounding number of his parishioners had drifted away from the faith, he took effective steps to contact them and induce them to return. He died quite suddenly on Dec. 12, 1948. The Salesianum, Jan. 1949, pp. 40-2.

[3]Harry H. Heming, The Catholic Church in Wisconsin (Milwaukee, 1895-8), pp. 891-2, Eng. ed., lists the names of the parishes and the dates of incorporation.

[4]A historian of the parish writes: "The next move was a clever one. On October 7, the trustees and members of the congregation met and incorporated the parish as a civil organization, thereby wresting control of the parish from the hands

But be[illegible]t as it may, for a time the church in Johnsburg was closed, and jovial Father Joseph Lederer[5] functioned as administrator. Then Father Francis Ruhmann[6] arrived from New Berlin. By now Archbishop Messmer had turned the tide, and, on November 12, 1909, the articles of incorporation were signed by Father Ruhmann, Messrs, Peter Knaus and Joseph P. Krebsbach and dispatched to Madison for filing. In this way a long, controversial chapter of local history was brought to a peaceful and permanent conclusion.

Another important matter that arose a little later concerned the staffing of the school. In July of 1911 a parish meeting discussed turning the school over to Sisters, but the assemblage voted 58 to 16 in favor of continuing to engage lay people as teachers. One reason for this attitude was the fact that the male school teacher as choir master usually enjoyed considerable popularity with the men of the parish. Gathering around a keg of beer may have led to musical harmony, but, of course, it also created a clique which at times upset parochial harmony and made it difficult for the teacher to deal objectively with all his pupils.

A few weeks after this meeting Father Ruhmann left for Barton and was replaced by Father Andrew S. Leitner,[7] previously the pastor of Slinger. According to his statistics the

of the pastor; even from the Archbishop. Father Haas became virtually an employee of the corporation subject to their beck and call. They had the power by law to dictate policy and procedure in the parish even to regulate the religious services in church." John J. Schmitz, More than Brick and Stone A History of St. Mary's Parish (Fond du Lac, 1966), p. 18.

[5] Father Lederer was born in Milwaukee in 1879. He was ordained in the chapel of St. Francis Seminary by Bishop Schwebach in 1903. After serving as assistant at the cathedral in Milwaukee and at St. Kilian's, Hartford, he taught at Pio Nono and at St. Francis Seminary. In 1918 he was assigned to Ashton, later to Holy Redeemer, Madison, and to St. Joseph's, Waukesha. At the time of his death in 1955 he was chaplain of St. Joseph's Convent, Campbellsport. The Salesianum, Jan. 1955, pp. 53-4.

[6] He was born at Lipporg, diocese of Muenster, came to the United States in 1889, studied at Mt. Calvary and St. Francis and was ordained in 1895. After spending three years at St. Joseph's in Milwaukee, he was appointed pastor in Ashton.

[7] He was born in the diocese of Rottenburg in 1848 and came to the United States in 1867. He was ordained in Detroit in 1872. Paré, op. cit., mentions some of his activities in Michigan.

pa[illegible] numbered 145 families. While that figure did not vary, the school enrollment fluctuated between 70 and 95 from year to year. Earlier in life Father Leitner had actively promoted the Catholic Knights, so he must have been pleased to find a branch in Johnsburg. And, judging from the fact that he published a book on preaching, the parishioners presumably enjoyed some excellent sermons. On the other hand, they did not always relish the aggressiveness that characterized the distaff side of the rectory.

Especially noteworthy is the fact that in this period two young men gave their lives to the Church. Father John Hilt was ordained for the diocese of Omaha in 1919. The other, Father William Peters, joined the Capuchins in 1915 and was ordained at Marathon, Wisconsin, in 1922.

When Father Leitner left for Menominee Falls in 1920 the archbishop did not immediately assign a priest. For a few months the Capuchins attended the parish as a mission. Then the archbishop transferred Father Theodore Toeller here from Ashford. He had been born in Albersloh, near Muenster in Germany, and was ordained seemingly in 1896. Soon after that he must have come to the United States because he was functioning as an assistant priest at St. Anthony's Church in Milwaukee as early as 1898.

This last of the foreign born priests proved himself a worthy successor to the capable builders who had preceded him. Realizing that the day of the male teacher and organist had ended, he arranged to have Sisters come to the parish. In 1921 he made an agreement with the School Sisters of St. Francis, and, about the same time, the teacher's house was sold and moved off the premises. He then planned a spacious, modern school with four classrooms and living quarters for the Sisters. Permission to launch this project was granted by the archbishop's office on February 15, 1923, on condition that the parish raise $30,000 in cash. The balance could be raised later. Voluntary contributions, assessments, and a bazaar yielded the funds and the West Bend Construction Co. had the building ready for use that autumn.

With the new school operating, the parish could feel that it had a school like those in other parishes of the diocese. At the same time, the children noticed that the discipline which the Sisters enforced was considerably less painful than that which male teachers exacted with strong arm methods. Efficiency increased because, with more teachers and additional classrooms available, children nearly the same age could be

grouped together in each room. Moreover, some of the younger children used to attend public school part of the year and then spend several months in the parochial school. After receiving First Holy Communion at about the age of twelve, children normally attended the public school until graduating or beginning to work. Such compromises handicapped both schools, and the change to eight full-term years for all pupils must have been more than a little welcome.

Although Father Toeller lived somewhat simply without an automobile and without a housekeeper, he displayed excellent taste in equipping the church and in planning its redecoration. Paul Klose of Milwaukee executed the latter in 1928 at a cost of two thousand dollars. Some of the items which Father Toeller purchased have, indeed, fallen victim to the march of time, but others still add solemnity to divine services on high feast days. He loved a rich effect, and, to secure it, he specialized in gold leaf, gold cloth, gold mosaic, and highly polished brass appointments. Many of these items he acquired during his frequent visits to his homeland in which intervals the parish became acquainted with members of different religious orders, namely, Fathers Joseph Eisenbarth, Paul Francke, and Gabriel Kiefer.

Father Toeller came to Johnsburg at a time when more and more people were ignoring the national prohibition law in their innocent looking sheds and basements, but more significant for him was the fact that World War I had unleased a boundless hatred of all things German. In addition to this, new legislation reduced immigration from Europe to a minimum. This doomed the use of German to death, but, like many others of his age, Father Toeller tried to perpetuate it in the parish. It is, however, more than a little curious to find that at the parish meeting in 1944 — when the United States was at war with Nazi Germany — the men voted 40 to 34 in favor of a German sermon every Sunday.

For recreation Father Toeller indulged in landscaping and in gathering curious stones. With the latter he hoped to build a shrine or grotto. Neither he nor his successors turned the dream into reality, although Father Klapoetke did use some of the stones in the foundation of the Crucifixion group on the cemetery.

At the end of 1933 two priests from St. Nazianz, Fathers Ansgar Koenigsbauer and Solanus Freischmidt, preached a mission from December 26 to January 1, 1934. Unbeknown to him this New Year's Day introduced the last year of Father

Toeller's life. He died on September 11, 1934, while doing some landscaping at the east end of the row of cedars north of the rectory. Living alone, as he did, and working after dark, no one missed him, and only the next morning did horrified passers-by discover his dead body on the lawn.[8] In later years his successors would less and less frequently be greeted with Gelobt sei Jesus Christus which required the response Jetzt und in aller Ewigkeit. Amen.

Father Joseph Beyer, who succeeded him, did not come as a stranger. Being born in Mt. Calvary in 1881, it was natural for him to enter St. Lawrence College. Later he attended St. Francis Seminary and St. John's, Collegeville, Minnesota. Following his ordination in 1905 he lived for a time with Father Bernard to regain his health. Eventually he served as pastor of Lost Lake for seven years and then for the next twenty-two years he was pastor of St. Michael, near Kewaskum.

His career here was complicated by the depression, but his likeable ways inspired sufficient generosity to enable him to install a tile floor in the sanctuary and to acquire a new tabernacle and life-size statues of the Sacred Heart of Jesus and the Little Flower of Jesus. Moreover, he improved the heating system by connecting the church to the two boilers in the school and he added a garage to the rectory. Hoping to ease the financial burden of the parish, in 1936 he established The Perpetual Care Fund to help maintain the cemetery. The fee was low and the new regulations did not apply to occupied lots, so the fund grew very slowly. Moreover, since interest rates remained at unheard of low levels, income from the fund has not helped the parish much even though thousands of dollars are permanently held in trust.

Incidentally, it was during the depression era that Father Charles Coughlin of the Little Flower Shrine in Royal Oak, Michigan, rose to national importance as "The Radio Priest." Besides being a personal opponent of Franklin D. Roosevelt, he promoted William Lemke of North Dakota as a rival candidate. Even though many of the voters realized that they were in a sense "throwing away" their vote by supporting a third party candidate, "Liberty Bill" garnered these votes:

[8] According to the death certificate in the Fond du Lac county court house he had been suffering from chronic endocarditis for at least fifteen years.

Town of Calumet	64
Town of Marshfield	129
Town of Taycheedah	64

All of which allows the conclusion that on Sunday afternoons families gathered regularly around their radios hoping to hear the problems of the world eloquently presented and solved by a man whose first interest was religion, not politics.

When World War II created prosperity together with grief, Father Beyer capitalized on the former by holding a centennial celebration in 1941 marking the hundredth anniversary of the arrival of the first settlers. He worked feverishly to make the event a success. The receipts totaled $5,446 and the net profit amounted to $4,239. This proved to be his last major accomplishment. Failing health forced him to resign a few months later and to retire to St. Agnes Hospital where he died on August 4, 1944. The funeral Mass was offered in Mt. Calvary with the celebrant being none other than Monsignor Bernard.

Next came Father Albert J. Klapoetke. He had recently been pastor at St. Michael and previously at Clyman. Immediately following his ordination in 1922 he served as assistant to Father Bernard in Milwaukee for seven years. As such he must have heard about Johnsburg when the latter was in a talkative mood. Among the first things he did was to change the address of the parish. The mail used to be delivered on the Malone route; hereafter the parish mail box would stand on Route 4 of Fond du Lac. Next Fathers Francis Bieter and George Strass, two Redemptorists, preached a mission between November 15 and 22, 1942. The new pastor modernized the rectory somewhat by supplanting a wood and coal range with an electric stove and by installing an oil burner. Besides remodeling the sanctuary floor of the church to make it easier for people to kneel at the Communion railing, he made attendance at church more comfortable for everybody by upholstering the kneelers. He also re-arranged the vestibule of the church so as to provide a suitable baptistry. To finance his improvements he made a door to door census of the parish accepting whatever donations anyone wished to give. Realizing the need to emphasize family solidarity as much as possible, he discouraged having men and women occupy separate parts of the church as had been customary, he inculcated devotion to Our Lady of Fatima, he promoted congregational praying at the Way of the Cross, he circulated Catholic literature, he adopted the policy of sending all parishioners

The Catholic Herald Citizen at parish expense, and he substituted the mimeographed bulletin in place of oral Sunday announcements. Changes in financial matters were mandated as of May 1, 1948, by Archbishop Moses Kiley's Liber Manualis, and since it recalled that gongs were not to be used during Mass, the tubular chime was forthwith removed from the sanctuary.

In the course of his ministrations during the hectic war years the parishioners came to see their pastor as a very fatherly figure. He may not have been especially dynamic but he was always ready to listen to their problems with a compassionate ear.

As Father Klapoetke had begun his career with a mission, so also did he prepare to end it with one. This time it was preached by Father Buers of St. Nazianz from March 23 to 30 of 1947. This year marked the silver jubilee of his ordination, but since his voice and his general health worsened steadily the conviction grew apace that it would be best for him to have fewer responsibilities. Accordingly in the following year Archbishop Kiley appointed him chaplain at the Boyle Home in Fond du Lac. Now he would have more opportunities for his favorite hobby of fishing. Among his indoor hobbies were painting portraits and religious themes. In fact, the picture of St. John baptizing Jesus which hung near the baptismal font was one of his works.[9] In his place the archbishop sent Rev. Benjamin J. Blied who had been a professor for ten years at St. Francis. How would he fare?

[9] He had been born near Montello in 1881. He died on July 28, 1961. The funeral service took place in the parish church at Montello, Wis. In Johnsburg his sister Lucy had kept house for him.

DIAMOND ANNIVERSARY

1866 1941

A History

of

the Parish of

St. Charles Borromeo

from its beginning in

1866

to the days of its

DIAMOND JUBILEE

NOVEMBER 4, 1941

Compiled and Written by
John Kern

it is from this that our county derives its name. It is recorded that only civilized Indians dwelt in this county since the coming of the white man. At times a few roving bands of Winnebagoes, Chippewas, Pottawatiomies and Menominees would pass through here. The last group of which there is knowledge of having a habitation in this county, was a tribe of about fifty Menominee warriors who had their winter camp on the Manitowoc River in Chilton where the present railroad station is located.

The Indians which chiefly concern us are the Brothertown and the Stockbridge Indians. Neither of these belonged to the tribes which inhabited Wisconsin. These two tribes were the first settlers of our county, the first to begin clearing land. The Brothertown and Stockbridge tribes lived near Utica, New York and moved into Green Bay in 1822. In 1833-34 both tribes moved into our territory and formed their colonies along Lake Winnebago. We must not overlook the fact that these Indians were highly civilized and had nothing in common with the savage tribes which have entered our histories with their inglorious massacres. The Indians of Calumet County were peace loving as the name of the county symbolizes; they cleared their lands and were industrious in their work.

Calumet County was formed in 1836, the year Wisconsin was organized as a territory and the year Martin Van Buren was elected as the eighth president of the United States. The military road constructed through our county was built the year before in 1835. The road led from Fort Howard in Green Bay to the fort at Prairie du

The above picture shows how the interior of the second Church looked

Chien. A point of historical interest in this road is the fact that Jefferson Davis, the future president of the confederacy, was its construction director. The building of this road encouraged new settlers along the Lake and in this same year the first mill and the first church was erected in the county.

The Indian foresaw what was happening; with the new settlers arriving he was gradually pushed into retreat. Although our county had only a population of 275 in 1840, the Indians roused themselves and on July 1, 1839 held a meeting in the Brothertown church. A member of the Green Bay Land Office was present and thus a petition for land was drawn up. President Van Buren approved of this and so over 23,000 acres of land were allotted to the Indians. A brisk settlement followed this action for the Indians readily sold their lands and in 1850 the county's population expanded to 1,743.

From this period on, developments progressed at a rapid pace. Wisconsin was admitted into the Union as a state in 1848. This brought on a heavy influx of immigrants from Europe. The motto Wisconsin had chosen seemed to lend energy to everyone entering the state; from all directions they came bending their efforts to go "FORWARD."

Chilton had been settled by this time and the bold beginning of New Holstein, where in 1848 seventy persons arrived from Hamburg, helped to encourage advancement in other sections. In 1853 the county seat was moved from Stockbridge to Chilton. The year following, in 1854, Father De Beck arrived in Chilton as the first missionary. Pioneering stirred in every section of the county. The ax struck the undisturbed glory of the primeval forest, the log cabin rose and the first grains were deposited in the virgin soil. The earth awakened to the bidding of these pioneers and responded to their prayers; and they found it good to stay and call it their home.

Early Settlers of Charlesburg

The stream of humanity which flowed into this state from all directions, following the year 1850, did not escape our own community. We find that in the year 1855 the first settlers ventured into what now comprises our parish and the village of Charlesburg. Forests were dense and limitless, deer were still plentiful, and the wandering Indian was a common sight. Some of the main roads had been cut through, but aside from this our community was a tractless forest. The Indians as a tribe had no established centers here; the only knowledge there is of an Indian living nearby is that of one named Coy, who lived about two miles north of the church. Very frequently, however, these first settlers came in contact with the Indian. Their wanderings through our locality often caused them to visit many of the settlers. They are remembered to this day for the chicken, bacon and lard which they begged off the people. Occasionally, when the white man's generosity was worthy of it, the Indian

invited him to share his bacon. This was prepared by suspending it from a stick above an open fire, and whether it was relished or not, the white man would always go out of his way to please his friendly visitor.

The untouched wilderness which surrounded these first settlers made them sense their first and foremost task—land clearing. Many a tale is told where men and women alike shared the burden of this difficult work. In many instances the first grains were seeded around the unremoved stumps, a crude hoe and rake being the only implements these people had to cultivate their first little patches of wheat.

A picture of the School Children taken on June 22, 1896

First Row: Susanna Wilbersheid, Clara Mainz, Mary Franzen, Margaret Meyer, Father Blum, John Steiner, John Fischer, Matt Berchem, Henry A. Steiner, Simon Hoffman, John Klinkner.

Second Row: Richard Buhl, Louise Boehnlein, Jake Berchem, Frank Munker, John Mainz, Frank Keuler, Elizabeth Berchem, Jennie Meyers, Jennie Keuler, Mary Schommer, Kate Keuler, Julia Keuler, Sister Leonard.

Third Row: Sister Anthony, John Daun, Peter Broeckel, Frank Munker, Anton Steiner, Matt Steiner, Casper Mahlberg, Anthony Hoffman, John Schommer, Andrew Wilbersheid, John Gebhart, Nic Weber.

Fourth Row: Lena Mainz, Gertrude Mertens, Mary Wettstein, Emma Meyers, Mary Wingers, Anna Kobriger, Kate Herzog, Frances Mainz, Mary Bell, Kate Vollmer, Joseph Boehnlein.

Fifth Row: Joe Leitner, Joe Reinl, Henry Schommer, Ferdinand Leitner, Elizabeth Wilbersheid, Tillie Mahlberg, Mary Steiner, Elizabeth Steiner, Peter Wingers, Jacob Steiner.

Sixth Row: Frank Klinkner, Charles Achter, Joe Steiner, Mary Klinkner, Lena Klinkner, Frank Leitner, Joseph Boehnlein, Simon Leitner, Peter Muellenbach, Joe Mertens, Anna Schommer.

But the virgin soil was found to be rich and resourceful and responded graciously to these quaint methods of making a living.

The log homes and barns which the pioneers built can still be remembered to this day. Usually the very first trees which were cut in clearing land were used for the building of homes. These with their roofs of hollow basswood were cold and insecure in the harsh winters. Snow on the beds on a cold winter's morning was not an uncommon sight in many of them. But such small discomforts did not mar the spirit of these people and the spinning wheel which hummed almost continuously in these cabins, supplied much to make the severe winters more endurable.

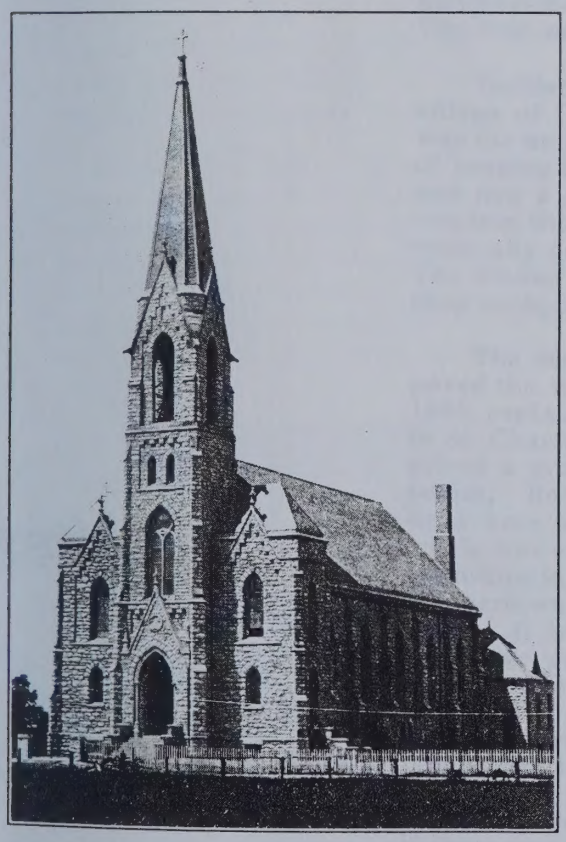
The land whereon these people settled, in most cases had to be bought from the Indians since they had obtained these grants from the government in 1839. There were some large sections belonging to a man named North who had acquired much of Brothertown's land with an eye on profiteering. We marvel at the terms drawn up in the first deed made in the state of Wisconsin in 1793, where a certain portion of land was bought for two barrels of rum. But these terms are no more startling than some of the transactions which occurred in our own territory. In one case fifty acres were purchased for a pair of trousers; in another, fifty acres were obtained for a gallon of whiskey. These are of course, exceptional cases and depended on the Indian's individual love for fire water, or the urgency of securing a new pair of trousers. Most of the early settlers had to pay several hundred dollars for a hundred acres of uncleared land.

As close as research can reveal, the four original settlers were: Anton Reinl, Raymond Lodes, Joseph Nadler and Joseph Fischer. It is very probable that Anton Reinl was the very first one. To all of these courageous pioneers we must extend a deep admiration. Had they not expressed their determination to begin a livelihood in the most meager circumstances, our flourishing territory of fine farms would not have been developed so early. It must be borne in mind that these people, with nothing but their utter trust in God and their indomitable will, stepped into a strange and uncertain life when they migrated here. In Germany and Austria, whence these people came, they had lived in the sociable "doerfe," or villages, and the abrupt severance of this agreeable life must have caused them much anguish and disappointment. It is probably due to this that the first four families settled close together. We find that when they entered our territory, they all settled as neighbors about one mile west of the present church.

Once the wooded wilderness had been entered by these four families, succeeding settlements followed briskly. The possibilities of the favorable soil were soon recognized and attracted many into this localiy. From an overcrowded and persecuted Europe came these people seeking life and opportunity in the New World. They arrived destitute of money and goods with only their faith and hope to encourage them in their struggles. Most all of them were poor people

who expended every effort to save sufficient money to transport themselves and families here. Some arrived on borrowed money, and once here, had to work to repay the expense of travel. Oftentimes the journey itself was dreaded as much as the uncertainties awaiting them on the other shores. One family which embarked for America was ninety days in crossing the Atlantic in a sailing vessel. The food and water supply had been so depleted that it was rationed out sparingly. These are hardships far removed from us today but they stand emblazoned as a tribute to the sacrifices which these pioneers rendered.

The course these first settlers followed was usually by way of Fond du Lac and Marytown. Marytown, which was organized as a parish as early as 1849, was, in most cases their first destination. Here many of them hired themselves as helpers on farms or found employment in Fond du Lac until they had the necessary money to buy their lands. Some of them also came via Sheboygan. Anton Reinl, reputedly the first settler, came from this direction and settled in Charlesburg only a short time after he arrived in this country.



The present Church at the time of the Golden Jubilee in 1916

While these settlers were chiefly concerned about establishing themselves and devising means to work out a livelihood, they did not fail to see the need of supplying their children with food for the mind and spirit. It is a commendable fact that these pioneers, above all else, wanted their cherished religion to flourish with them as they grew and spread in this new community. In these first years the idea of a school had its humble beginning in the home of Engelbert Leitner. Of his own will he undertook the work of fostering the age old obligation—of implanting a Christian education in the youth. Even though his few instructions may seem negligable, the idea which

supported his work is the very same which has thus far made religion the most indestructible force on earth. Into his little log hut he summoned the children of the pioneers and endeavored to fulfill the tasks of a teacher by instructing them in the catechism, reading, writing and figuring. Although his work did not last very long, it was perhaps well that it was done. It no doubt played a great part in kindling the movement which soon led to establishing our parochial school.

It was not long after a substantial settlement was made here, that Raymond Lenz built the community's first "Wirtshouse" or inn. This was located on the first cross road west of the present church. All settlers being German, it was only natural that their favorite beverage should play its part in enlivening the spirit of the pioneers. In this place the people gathered to revive in a small degree the memories of the convivial "wirtshaeuser" of their beloved homeland. Here the young of that day learned to dance to the music of Raymond Lodes and Engelbert Leitner who played the violin and accordian respectively. The first weddings were also celebrated here.

Incidently the first building to be erected in what is now the village of Charlesburg, was likewise a tavern. Benedict Schwertzler was the builder and occupied it for quite a time. His peculiar method of keeping his customers supplied with cold beer is worth noting. He had dug a pit near the tavern wherein the beverages were kept. It was into this pit that he descended as often as a hundred times a day, especially on a "kirmes" celebration, to draw out the refreshing drink. The second building to be erected in the village was a blacksmith's shop occupied by a man named Happel.

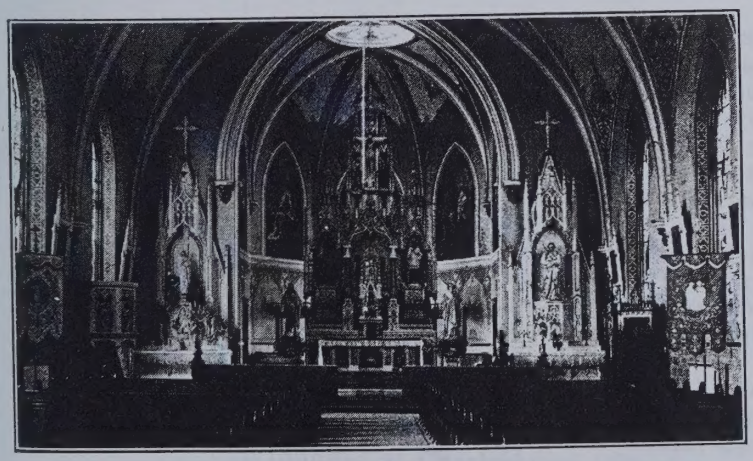
The small group of original settlers soon found that they had paved the way for many followers. The "Chilton Times" of July 25, 1868, contained an item which placed the number of families as living in St. Charles Parish at seventy-two. This, however, must have comprised a much greater area than that which is now confined to our parish. Reliable sources reveal that only about forty-five families lived here in 1866. However, the population of Brothertown as a whole was encouraging. In 1860 it ranked second highest of the nine townships in the county, exceeded only by Stockbridge with sixty-three. Brothertown's population at the time was 1,367 and the county's was 7,895. It is probably due to the Indians living in these two counties that their population was higher. That a flourishing people thrived here is evident.

As more trees were leveled, the lands bore more abundantly. Grains when they were sold, had to be hauled to markets at Menasha or Fond du Lac over the wretched paths through the woods. Butter and eggs were often carried to Marytown or even Fond du Lac. Mail, if there was any, had to be taken into Chilton. Later it was delivered once a week at Schwertzler's tavern where the people called for it.

Only once were these early settlers molested in their serious endeavors to carry on the work of establishing themselves. This was

in the memorable year of 1862 which was significant for its famous Indian Scare. Historians record that it extended over many states and created havoc in thousands of homes. The frightful report reached Calumet County from Centerville in Manitowoc County. Here it was said that all the inhabitants had been ruthlessly murdered by a tribe of three-thousand savage Indians who were galloping onward killing all in their path. The settlers in our territory, hearing the shocking report, quickly set about to spread the alarm to every cabin. Instantly preparations were made for leaving. The smaller household articles were dropped into the open wells and others hid under brush piles. It wasn't long until the entire settlement was enroute to Marytown. From there a number of women and children were taken to Fond du Lac while the others were taken to the church for refuge. The men were arranged in a group by John Kern, who had had some military training and so instructed them in handling guns. Those without guns were armed with pitchforks and axes. But the guns and the improvised weapons were happily not needed. After a night of anxious waiting for the onslaught, the people returned to their homes. They were thankful that the cry "the Indians are coming," which had been so full of meaning in American history for centuries, was only an unfounded rumor.

Into this strange and unfriendly territory came our first settlers. Courageous they must have been, for, as unsuited as they were for pioneering, they broke away from their cherished fatherland and dared into the unknown. Their only hope of acquiring a decent livelihood and of raising their children lay in America. No sacrifice was too great to make and no love too strong to break in order that these hopes might be realized. With a positive faith and trust in God they set out



The interior of the church after decorating and remodeling for the Golden Jubilee in 1916

upon an uncertain future. But they soon found that the hardships they endured strengthened, instead of weakened them, and before long happiness and a substantial reward crowned their inspiring efforts.

The Parish Founded

Though we have not considered the religious side of these first settlers, it must be understood that it existed from the very beginning. This community was inhabited eleven years before the parish was organized and so the people were compelled to turn elsewhere for their attendance at religious services. Attendance at the sacrifice of the mass really demanded great personal sacrifice in those days before a parish was established here. Usually it called for a tedious journey on foot to Marytown on Sundays. The baptisms and funerals of these pioneers likewise had to take place in Marytown. When a funeral was conducted, the coffin was placed on a wagon and so transported to Marytown. The mourners followed behind on foot reciting the rosary.

These vigorous signs of faith and devotion were perhaps instrumental in inducing the Rev. Charles Schraudenbach from St. Augustine's in Chilton to devote his attentions to our community. Sometime in the spring or summer of 1866, as the first priest to enter our territory, he visited the home of Carl Franzen where he offered the first sacrifice of the mass. These visits stand out as the beginning of our parish, for it was the cooperation of Rev. Schraudenbach and Carl Franzen which resulted in its establishment. The location where this memorable event took place was about one mile northwest of where the church now stands. The present August Reinl home was the site of the former Carl Franzen residence.

As the story is told, Father Schraudenbach usually came to the Carl Franzen home the day before mass was to be offered in order that the news could be spread. The children of Carl Franzen were the messengers who skipped barefooted through the woods to announce this event. They were, in fact, the first church bells who summoned the people to divine services. Rev. Schraudenbach would remain overnight at the home of Anton Reinl. Here he would leave a large two-cent coin which Mrs. Reinl would use as a model for baking hosts. In the morning he would return to Carl Franzen, hear confessions and then say mass. The three small rooms of this humble home were thus singularly honored and contained that very same Treasure for which the world's richest cathedrals have been built.

The date of March 10, 1866 should stand high in the minds of every parishioner. On that day Bishop John Martin Henni of Milwaukee sent Carl Franzen a formal declaration that a parish might be founded at Charlesburg. The letter is still intact in the old parish records and is one of the few documents which points to the time our parish was founded. The letter reads as follows:

(Translation of old Letter:—Upon your worthy request to erect a church, I must again remind you that you should have given me the location of the nearest church. I have made inquiry and learned that you are over six miles distant from St. Mary's Church (Marytown). If that be the case, then you may build a church, especially so that you might thus establish also a Catholic School. I must, however have a warranted deed to the property which you have already promised me.

May God bless your endeavors is my wish. My blessing on you all.)

With this welcome letter in hand Carl Franzen and the other organizers became doubly enthusiastic in carrying out their plans. The search for a suitable piece of land on which to build the proposed church was not so soon rewarded. There was considerable indecision on this question of selecting a favorable site and when they could agree on this, the difficulty of obtaining the land was still to be overcome.

The ten acres now known as the church property were obtained from Jacob Burg of Marytown. Although this man never lived here, the name Charlesburg owes its origin to him. He contributed his name to that of Carl Franzen's, the combination of which gave Charlesburg its name. Principally because Carl Franzen was the most active in organizing the parish and perhaps because Rev. Schraudenbach's name was Charles, was the parish named St. Charles Borromeo Parish.

Tracing back the history of the church property, is was found that it was first owned by Frances Wanby, an Indian woman who received it from the government in 1839. Raymond Lodes, its second owner, purchased it from her on May 2, 1856. In the same year the land was sold to Jacob Burg. The day on which Bishop Henni bought the land from Jacob and Anna Burg for the sum of twenty dollars was October 11, 1866. This then must be the day which we can accept as the land actually becoming parish property.

Since entries of historical data were inscribed so sparingly in the first parish records, it is difficult to ascertain the exact dates on many of these events. In several of the old books where we would like to find notations of historical value, we find instead recipes for a rheumatic cure and other ailments with which some of the early pastors were afflicted. Due to this even some of the most important dates of our parish are omitted. The chancery of the archdiocese of Milwaukee discloses the date the parish was organized as March 13, 1866. However, in the first parish record book which was started at the time the parish was founded, Rev. Charles Schraudenbach inscribed in large and bold letters: "Statuten der Hl. Carl Borromeo Gemeinde. Angefangen October, 1866." It is also noted that the parish year for the first years had its fiscal beginning and ending in the month of October. We may then reliably conclude that the parish did not function as such until the month of October.

The First Church

The building which served as our first church and school was located a little west of the present rectory. Sometime between March and October in 1866 the eager parishioners of the new St. Charles

Parish here built, in the manner of their own homes, a log structure. The dimensions of this building were approximately forty feet in length and twenty-five feet in width. Trees from the church property were cut down and used as building material. Some of the logs were hauled to a saw mill in Gravesville where boards for flooring were cut from them. It is known that John Kern was employed from Marytown to supervise the construction.

The interior of the building was perhaps no more elaborate than the common settler's cabin with the exception that it was white washed. About a year or two later the Sanctuary was added to the north end of the main structure. This was shut off in the inside by a set of hinged folding doors which were drawn shut when school was in session. The odd, long benches, which seated five pupils each, also served as church pews.

There were two statues in this church, both of a pure white composition. One was of the Blessed Virgin holding the Infant Jesus, and the other of St. Joseph. The statue of St. Joseph was a gift Father Schraudenbach made to the parish in April, 1868. It was given as a remembrance of his work in organizing the parish.

In this odd and crude structure the proud parishioners gathered for mass and devotions. They were thankful for having a church of their own and responded in devout worship. Here the first missionaries, Father Schraudenbach and the Capuchins from Marytown offered the sacrifice of the mass on Mondays. This was usually Charlesburg's sabboth, but in spite of this the Sunday was kept holy in the traditional

The interior of the church today redecorated for the Diamond Jubilee

manner. On a Sunday morning most of the able footed settlers walked to Marytown to attend mass, while in the afternoon many of them would again congregate in their new church to recite the rosary.

In close connection with this picture of the first church was the first church bell which was conspicuously standing along side of it. It was secured through donations and its cost was about eighty dollars. Well remembered was this bell which did not attract the people to church on the quality of its tone. It had a most unmusical peal, but the message it spoke, however discordant, was gratefully received in the hearts of its hearers. These people were glad that religious services were now being held in their own community.

The infant parish soon developed and the people were recognized as very active in their religion as well as home activities. The paper, "The Chilton Times" published an item about this new parish on July 25, 1868, which should have proven complimentary to all the people of that community. It reads:

> "It is not generally known to our readers that there is a community numbering 72 families, of intelligent, enterprising and industrious Germans four or five miles south of this village in East Brothertown, who have large clearings, good houses and barns, and are prospering as well as any community in the state. They were organized into a congregation in 1866, by Rev. Schraudenbach of this village, and ten acres of land were deeded for church purposes by Jacob Burg of Marytown. On this 10 acres this community has built a handsome hewn log house for the pastor and a hewn log school house, each two stories high. The school house is now used for public worship, but in a short time these enterprising people intend to build a stone church, ledges of beautiful limestone being near at hand. They have purchased a bell, which with the hangings, weighs 1500 pounds, a beautiful mass book, handsomely bound, with gilt edges and containing a large number of steel engravings, a mass chalice, an ostensorium or monstrance, with incense burner and boat, a beautiful heavy satin veil with silver embroidery, a splendid statue of the Blessed Virgin, having the Child Jesus in her arms, a statue of St. Joseph, both being over four feet high, a superb funeral cross of brass, two crosses for the altars of carved wood, vestments, etc. For some time their religious exercises were conducted by Rev. Pacificus of Marytown, but they are now under the pastoral charge of Rev. Schraudenbach of this place, although they expect to have a pastor of their own as soon as Bishop Melchior assumes charge of this diocese. Taken altogether, they are the most enterprising congregation in the county and their zeal in the faith they profess should be imitated in every community and every denomination."

Within these first years, very likely as early as 1867, the first teacher was secured. There are no records which pointed to the arrival of Sister Anna, but since the "Chilton Times" makes mention of the school as early as 1868, we may assume that the Sister arrived in the fall of the preceding year. Sister Anna was a member of Rev. Oswald's Community at St. Nazianz. To her is attributed the work of instructing the first communion class. At first when she arrived, there was no dwelling house on the property, so she established her living quarters in a corner of the church. In these cheerless circumstances she lived all alone with only the children as companions in the daytime. Here she implanted the faith in the Church's youth as Bishop Henni had so emphatically admonished in his letter.

The period between 1866 and 1871 was the childhood of St. Charles Parish. In these years the parish grew, both in size and in the strength of faith. It is to be regretted that nothing is available on the life of the priest who organized our parish, Fr. Charles Schraudenbach. In appearance he was known to be tall and beardless, and of a very friendly nature. He administered to our parish from its beginning in 1866 to 1868. After he had seen the assurance of the survival of his new parish, he turned over the task of continuing the work to the Capuchin Fathers who administered to our Parish from Marytown until 1871.

The first of these was Rev. Pacificus Berlemann O. M. Cap. He was born May 14, 1828, in Osterledde, Westphalia and came to America in 1858. He was ordained in 1865 at Mt. Calvary, serving in Marytown from 1865 to 1869. He was outstanding in his zeal as a missionary and is chiefly remembered in the annals of the Capuchins for his never-failing mention of the devil in his sermons. Once when he had wagered with another priest that he could deliver a sermon without making mention of the devil, he gave a long sermon without doing so, but ended with the phrase: "despite all the devils in hell. Amen." He served our parish from 1868 to 1869.

Next came Rev. Cajetan Krauthahn O. M. Cap., who was born in 1819 at Boernan, Oberpfalz in Bavaria. He was ordained in 1848 and soon became renowned as a preacher in Germany. He came to America in 1865 and labored as a missionary among the Menominee Indians at Keshena for a number of years. His missionary zeal had merited an audience with Pope Pius IX in 1865. He severed his connections with Mt. Calvary in 1870 and thereupon became editor of the "Columbia" newspaper of Milwaukee. He died there in July, 1878. He served our parish from July 1869 to July 1870.

The last of the Capuchin Fathers was Rev. Dominic Mersmann O. M. Cap. He was born at Teutopolis, Illinois, Sept. 8, 1844, and was ordained at Mt. Calvary, Sept. 18, 1869. Marytown was his first parish. He served as Guardian of St. Lawrence College in the year 1879 and was appointed Superior in 1882. The Capuchins remember him as a hard worker in whatever field he was placed. He never minced words in a sermon and the frank phrase "wem der Schuh passt, der zieh ihn an" came thundering from the pulpit in almost every sermon. He died at Detroit on Dec. 6, 1911. He served as our missionary from July 1870 to March 1871.

This then concludes that phase of our history which is perhaps most cherished by us. The struggles and joys which alternated in making this beginning so picturesque, breathe with them a sacredness which time will never consume. It is a simple tale whose spirit will ever hover over us, inspiring us to rededicate our lives and services to God.

The Cemetery

Adjoining the church is the resting place of the dead of St. Charles Parish. Although it has grown into a plot densely marked by crosses and monuments, there was a time when the people hesitated to choose it as a burial place. When the first burial was conducted some of the early settlers objected to it, saying that "in this forest" he would surely rest all alone and would soon be forgotten.

The first body laid to rest in the cemetery was that of Martin Leitner who was buried on March 10, 1868 by Rev. Charles Schraudenbach. Also on that same day an infant daughter of John Achter was buried. Michael Schreck was buried on December 22, 1869. These were the first three burials which since then have welcomed many to join them.

By count of the records 370 burials have taken place on the cemetery. There are among these two priests: Rev. John A. Keuler, who died on February 6, 1906, and Rev. Renatus Becker, who died on June 4, of the same year. Several Civil War veterans and two World War veterans have joined the army of St. Charles' dead. The World War veterans are John Puetz and Gottfried Mahlberg.

The cemetery is seeded to grass and kept in neat appearance by the caretaker. Many of the neglected places have had their fallen monuments replaced or repaired, but in spite of this there are many unmarked and forgotten graves. Even though their earthly graves be forgotten, let the parishioner not forget to include them in his prayers when he prays for all those who have gone before us.

School Teachers

The exhortation of Bishop Henni that St. Charles Parish immediately found a school was well respected almost from the beginning. It was the immediate endeavor of the founders to establish a Catholic School in conjunction with the new parish. From that time the importance of the school has always been realized and rightfully maintained. The parish knows the significance of a catholic education for their youth. Under the guidance of the Sisters, young souls are shaped in the faith of their parents so that they may the better fit into that tremendous role which each must enact—life.

These quiet workers, the Sisters, who come and go so unnoticed, whose names and faces we are so wont to forget, and who receive such small gratitude for their God-chosen work, are due more than we can give them here. But let us hope that by making mention of their names a more cherished memory for their unselfish efforts may be evoked.

The names on the following page include all the Sisters who were missioned at our parish from its beginning.